THE SIMPLE COBLER OF AGGAVVAM IN AMERICA.

WILLING

To help mend his native Country, lamentably tattered, both in the upper-Leather and sole, with all the honest stitches he can take.

And as willing never to be paid for his work, by Old English wonted pay.

Ieir his Trade to patch all the year long, gratis.

Therefore I pray Gentlemen keep your Purses.

By *Theodore de la Guard.*

In rebus arduis ac tenui spe, fortissima quaque consilia suscipienda sunt. Cic.

Englished,

When boores and shoes are torne up to the lests,
Coblers must thrust their awles up to the hests.

This is no time to feare *Agelas* greene:
Ne Sutor quidem sinat crepidam.

LONDON.
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To the Reader.

Gentlemen,

I Pray make a little roome for a Cobler, his worke was done in time, but a ship setting sayle one day too soon makes it appear some weeks too late; Seeing he is so reasonable as to demand no other pay for his labour and leather, but leave to pay us well for our faults, let it bee well accepted, as Counsell in our occasions to come, and as Testimonie to what is past,

By a Friend.



THE SIMPLE COBLER OF AGGAVVAM in AMERICA.

EIther I am in an Apoplexie, or that man is in a Lethargie, who doth not now ſenſibly feel God ſhaking the Heavens over his head, and the Earth under his feet: The Heavens ſo, as the Sun begins to turne into darkneſſe, the Moon into blood, the ſtarres to fall down to the ground; So that little light of Comfort or Counſell is left to the ſons of men: The earth ſo, as the foundations are failing, the righteous ſcarce know where to finde reſt, the Inhabitants ſtagger like drunken men: It is in a manner diſſolved both in Religions and Relations: And no marvell; for, they have defiled it by tranſgreſſing the Lawes, changing the Ordinances, and breaking the everlaſting Covenant. The Truths of God are the Pillars of the world, whereon States and Churches may ſtand quiet if they will; if they will not. He can eaſily ſhake them off into deluſions, and diſtractions enough.

Sathan is now in his paſſions, he feeles his paſſion approaching; he loves to fiſh in royled waters. Though that Dragon cannot ſting the vitals of the Elect mortally, yet that Beelzebub can fly-blow their Intellectuals miſerably: The finer Religion growes, the finer hee ſpins his Cobwebs, he will hold pace with Chriſt ſo long as his wits will ſerve him. He ſees himſelfe beaten out of groſſe Idolatries, Hereſies, Ceremonies, where the light breaks forth with power; he will therefore beſtirre him to prevaricate Evangelicall Truths, and Ordinances, that if they will needs be walking, yet they ſhall *laborare varicibus*, and not keep their path: he will put them out of time and place; Aſſaſcinating for his Engineers, men of Paracelſian parts, well complexioned for honeſty; for, ſuch are fitteſt to Mountebanke his Chimiſtry into ſicke Churches and weak Judgements.

Nor ſhall he need to ſtreetch his ſtrength over much in this worke: Too many men having not laid their foundation ſure, nor ballaſted their Spirits deep with humility and feare, are preſt enough of themſelves to evaporate their own apprehenſions. Thoſe that are acquainted with ſtory know, it hath ever been ſo in new Editions of Churches; Such as are leaſt able, are moſt buſy to pudder in the rubbiſh

and to raiſe duſt in the eyes of more ſteady Repayrers, Civill Commotions make room for uncivill practiſes. Religious mutations, for irreligious opinions: Change of aire, diſcovers corrupt bodies: Reformation of Religion, unſound mindes. Hee that hath any well-faced phancy in his Crowne, and doth not vent it now, feares, the pride of his own heart will dub him duns for ever. Such a one will trouble the whole *Iſrael* of God with his moſt untimely births, though hee makes the bones of his vanity ſtick up, to the view and griefe of all that are godly wiſe. The devill deſires no better ſport then to ſee light heads handle their heeles, and fetch their carreers in a time, when the Roofe of Liberty ſtands open.

The next perplexed Queſtion, with pious and ponderous men, will be: What ſhould be done for the healing of theſe comfortleſſe exulcerations. I am the unableſt adviſer of a thouſand, the unworthieſt of ten thouſand; yet *I* hope I may preſume to aſſert what follows without juſt offence.

Firſt, ſuch as have given or taken any unfriendly reports of us *New-Engliſh*, ſhould do well to recollect themſelves. We have been reputed a Colluvies of wild Opinioniſts, ſwarmed into a remote wildernes to finde elbow-roome for our phanatick Doctrines and practiſes: I truſt our diligence paſt, and conſtant ſedulity againſt ſuch perſons and courſes, will plead better things for us. I dare take upon me, to bee the Herauld of *New-England* ſo far, as to proclaime to the world, in the name of our Colony, that all Familiſts, Antinomians, Anabaptiſts, and other Enthuſiaſts, ſhall have free Liberty to keep away from us, and ſuch as will come to be gone as faſt as they can, the ſooner the better.

Secondly, I dare averre, that God doth no where in his word tolerate Chriſtian States, to give Tolerations to ſuch adverſaries of his Truth, if they have power in their hands to ſuppreſſe them.

Here is lately brought us an Extract of a *Magna Charta*, ſo called, compiled between the Sub-planters of a *Weſt-Indian* Iſland; whereof the firſt Article of conſtipulation, firmely provides free ſtable roome and litter for all kinde of conſciences, be they never ſo dirty or jadiſh; making it actionable, yea, treaſonable, to diſturb any man in his Religion, or to diſcommend it, what ever it bee. We are very ſorrow to ſee ſuch profeſſed prophaneneſſe in *Engliſh* Profeſſors, as induſtriouſly to lay their Religious foundations on the ruine of true Religion; which ſtrictly binds every conſcience to contend earneſtly for the Truth: to preſerve unity of ſpirit, faith and Ordinances, to be all like-minded, of one accord; every man to take his brother into his Chriſtian care: to ſtand faſt with one ſpirit, with one minde, ſtriving together for the faith of the Goſpel: and by no meanes to permit Hereſies or erroneous opinions, But God abhorring ſuch loathſome beverages, hath in his righteous judgement blaſted that enterprize,

which might otherwise have prospered well, for ought I know: I presume their case is generally known ere this.

If the devill might have his free option, I beleeve he would ask nothing else, but liberty to enfranchize all other Religions, and to embondage the true; nor should he need: It is much to be feared, that laxe Tolerations upon State-pretences and planting necessities, will be the next subtle Stratagem he will spread, to dictate the truth of God and supplant the peace of the Churches. Tolerations in things tolerable, exquisitely drawn out by the lines of the Scripture, and pensill of the Spirit, are the sacred favours of Truth, the due latitudes of Love, the faire Compartiments of Christian fraternity: but irregular dispensations, dealt forth by the facilities of men, are the frontiers of errour, the redoubts of Schisme, the perillous irritaments of carnall enmity.

My heart hath naturally detested foure things: The standing of the Apocrypha in the Bible; Forrainers dwelling in my Countrey, to crowd out native Subjects into the corners of the earth; Alchymized coines; Tolerations of divers Religions, or of one Religion in segregrant shapes: He that willingly assents to the last, if he examines his heart by day-light, his conscience will tell him, he is either an Atheist, or an Heretique, or an Hypocrite, or at best a captive to some lust: polchpiety is the greatest impiety in the world. True Religion is *Ignis probationis*, which doth *congregare homogenea & segregare heterogenia*.

Not to tolerate things meerly indifferent to weak conscience, argues a conscience too strong: pressed uniformity in these, causes much disunity. To tolerate more than indifferents, is not to deal indifferently with God; Hee that doth it, takes his Scepter out of his hand, and bids him stand by. The power of all Religion and Ordinances lyes in their purity: their purity in their simplicity: then are mixtures pernicious. I lived in a City, where a Papist preached in one Church, a Lutheran in another, a Calvinist in a third; a Lutheran one part of the day, a Calvinist the other, in the same Pulpit: the Religion of that place was but motly and meagre, their affections Leopardlike.

If the whole Creature should conspire to do the Creator a mischief, or offer him an insolency, it would be in nothing more, then in erecting untruths against his Truth; or by sophisticating his Truths with humane medley's: the removing of some one iota in Scripture, may draw out all the life, and traverse all the Truth of the whole Bible: but to authorise an untruth, by a Toleration of State, is to build a Sconce against the walls of Heaven, to batter God out of his Chaire: To tell a practicall lye, is a great sinne, but yet transient; but to set up a Theoricall untruth, is not to warrant every lye that lyes from its root to the top of every branch it hath.

I would willingly hope that no member of the Parliament hath skilfully ingratiated himselfe into the hearts of the House, that hee might

might watch a time to midwife out some ungracious Toleration for his owne turne, and for the sake of that, some others. I would also hope that a word of generall caution should not bee particularly misapplied. Yet good Gentlemen, look well about you, and remember how *Tiberius* plaid the Fox with the Senate of *Rome*, and how *Fabius Maximus* cropt his eares for his cunning.

That State is wise, that will improve all paines and patience rather to compose, then tolerate differences in Religion. There is no divine Truth, but hath much Celestiall fire in it from the spirit of Truth, nor no irreligious untruth, without its proportion of Antifire from the Spirit of Error to contradict it: the zeal of the one, the virulency of the other, must necessarily kindle Combustions. Fiery deseases seated in the spirit, embroile the whole frame of the body; others more externall and coole, are lesse dangerous. They which divide in Religion, divide in God; they who divide in him, divide beyond *Genus Generalissimum*, where there is no reconciliation, without atonement, that is, without uniting in him, who is one, and in his Truth, which is also one.

Wise are those men who will be perswaded rather to live within the pale of Truth where they may be quiet, than in the purliev's, where they are sure to be hunted ever and anon, do Authority what it can. Every singular opinion, hath a singular opinion of it self, and he that holds it, a singular opinion of himself, and a simple opinion of all contra-sentients: he that confutes them, must confute all three at once, or else he does nothing; which will not be done without more stirre then the peace of the State or Church can endure.

And prudent are those Christians, that will rather give what may be given, then hazard all by yeelding nothing, to sell all peace of Country, to buy some peace of conscience unseasonably, is more avarice than thrift, imprudence than patience: they deale not equally, that set any Truth of God at such a rate; but they deale wisely that will stay till the market is fallen.

My prognosticks deceive me not a little, if once within three seven yeares, peace prove not such a penny worth at most Marts in Christendome, that he that would not lay down his money, his lust, his opinion, his will, I had almost said the best flower of his Crowne, for it, while he might have had it; will tell his owne heart, he plaid the ill husband.

Concerning Tolerations I may further assert.

That Persecution of true Religion, and Toleration of false, are the *Jawes*, and *Jawbres* to the Kingdome of Christ, whereof the salt is far the worse. *Augustines* tongue had not owed his mouth one penny rent though it had never spake word more in it, but this, *Nullum malum pejus libertate errandi.*

Hee

He that is willing to tolerate any Religion, or discrepant way of Religion, besides his owne, unlesse it be in matters meerly indifferent, either doubts of his owne, or is not sincere in it.

He that is willing to tolerate any unsound opinion, that his owne may also be tolerated, though never so sound, will for a need hang Gods Bible at the Devills girdle.

Every Toleration of false Religions, or Opinions hath as many errors and sins in it, as all the false Religions and Opinions it tolerates, and one sound one more.

That State that will give Liberty of Conscience in matters of Religion, must give liberty of Conscience and conversation in their Morall Lawes, or else the Fiddle will be out of tune, and some of the strings cracke.

He that will rather make an irreligious quarrell with other Religions, then try the Truth of his owne by valuable arguments, and peaceable sufferings; either his Religion, or himselfe is irreligious.

Experience wil teach Churches & Christians, that it is far better to live in a State united, though some what Corrupt, then in a State, wherof some part is incorrupt, and all the rest divided.

I am not altogether ignorant of the eight Rules given by Orthodox Divines, about giving Tolerations: yet with their favour I dare affirme,

That there is no Rule given by God for any State to give an Affirmative Toleration to any false Religion, or Opinion whatsoever; they must connive in some Cases, but may not concede in any.

That the State of *England* (so far as my Intelligence serves) might in time have prevented with ease, and may yet without any great difficulty deny both Toleration, and Connivance *sibus Republica*.

That if the State of *England* shall either willingly Tolerate, or weakly connive at such Courses, the Church of that Kingdome will sooner become the Devills Dancing-Schoole, then Gods Temple, The Civill State a Beare-garden, then an Exchange: The whole Realme a Pais base, then an *England*. And what pitty it is, that that Countrey which hath been the Staple of Truth to all Christendom, should now become the Aviarie of Errors to the whole World, let every fearing heart judge.

I take Liberty of Conscience to be nothing but a freedome from sin, and error. *Conscientia in tantum libera, in quantum ab errore liberata.* And Liberty of Error nothing but a prison for Conscience. Then small will be the kindnes of a State to build such Prisons for their Subjects.

The Scripture saith, there is nothing makes free but Truth, and Truth saith, there is no Truth but One: If the States of the World would make it their sumoperous Care to preserve this One Truth in its purity and Authority it would ease them of all other Politicall

cares

cares. I am sure Satan makes it his grand, if not onely task, to adulterate Truth; Falsehood is his sole Scepter, whereby he first ruffled, and ever since ruined the World.

If Truth be but One, me thinks all the Opinionists in *England* should not be all in that one Truth, some of them I doubt are out. He that can extract an unity out of such a disparity, or contract such a disparity into an unity; had need bee a better Artist, then ever was *Drebell.*

If two Centers (as we may suppose) be in one Circle, and lines drawn from both to all the points of the Compasse, they will certainly crosse one another, and probably cut throgh the Centers themselves.

There is talke of an universall Toleration, I would talk what I could against it, did I know what more apt and reasonable Sacrifice *England* could offer to God for his late performing all his heavenly Truths, then an universall Toleration of all hellish Errors, or how they shall make an universall Reformation, but by making Christs Academy the Devills University: where any man may commence Heretique *per saltum*; where he that is *filius Diabolicus*, or *simpliciter pessimus*, may have his grace to go to hell *cum Publico Privilegio*; and carry as many after him, as he can.

Religio docenda est, non coercenda is a pretty peice of *album latinum* for some kinde of throats that are willingly sore, but *Hæresies docenda est non permittenda*, will be found in a farre better *Diamoron* for the Gargatismes this Age wants, if timely, and throughly applyed.

If there be roome in *England* for

Familists		*Manes*
Libertines		*Lemures*
Erastians		*Dryades*
Antitrinitarians		*Hamadryades*
Anabaptists,		*Potamides*
Antiscripturists		*Naiades*
Arminians		*Hamides*
Manifestarians		*Pierides*
Millinaries	then roome for	*Nereides*
Antinomians		*Pales*
Socinians		*Anonides*
Arrians		*Parcades*
Perfectists		*Castalides*
Brownists		*Menides*
Religious Men but pernicious Heretiques. *Mortalians*	Good Spirits, but very Devills.	*Charites*
Seekers		*Helliconides*
Enthusiasts, &c.		*Pegasides, &c.*

In a word room for Hell above ground.

But

But why dwell I so intolerable long about Tolerations, I hope my feares are but panick, against which I have a double cordiall. First, That the Parliament will not though they could: Secondly, that they cannot though they would grant such Tolerations. God who hath so honoured them with eminent wisedome in all other things, will not suffer them to cast both his, and their Honour in the dust of perpetuall infamy, do what they can; nor shall those who have spent so great a part of their subsistance in redeeming their Civil Liberties from Usurpation, lose all that remaines in enthralling their spirituall Liberty by Toleration.

It is said Opinionists are many, and strong, that *desunt Dires*, that it is *turbata Respublica*, I am very sorry for it, but more sorry, if despondency of minde shall cause the least tergiversation in Gods Worthies, who have receiv'd such pledges of his presence in their late Councels, and Conflicts. It is not thousands of Opinionists that can pinion his Everlasting Armes, I can hardly beleeve there is a greater unbeleever then my Self, yet I can verily beleeve that the God of Truth will in a short time scatter them all like smoak before the wind. I confesse I am troubled to see Men so over-troubled about them; I am rather glad to heare the Devil is breaking up house in *England*, and removing some whether else, give him leave to sell all his rags, and odde-ends by the out-cry; and let his petty Chapman make their Market while they may, upon my poore credit it will not last long. Hee that hath done so much for *England* will goe on to perfect his owne praise; and his Peoples Peace: Let good men stand still, and behold his further Salvation. He that sitteth in the Heavens laughs at them, the most high hath them in Derision, and their folly shall certainly bee manifested to all men.

Yet I dare not but ad, and in the Name of God will adde, that if any Publique members of Church or State, have been either open fautors, or prive abetters of any blasphemous, contagious Opinions; It will be their wisedome to proportion their repentance to their Sin, before God makes them Publique monuments of Ignominie, and Apostasie.

Thirdly, that all Christian States ought to dissavow and decry all such Errors, by some peremptory Statutary Act, and that in time, that Subjects knowing fully the mind of the State, might not delude themselves with vaine hopes of unsufferable Liberties. It is lesse to say *Statutur veritas, ruat regnum*, than *Fiat justitia, ruat Calum*, but there is no such danger in either of them. Feare nothing Gentlemen *Rubiconem transistis, jacta est alea*, yee have turned the Devill out of doores; fling all his old parrell after him out at the windowes, lest he makes an errand for it againe. *Quæ relinquuntur in morbis post indicationem, recidivas facere consuevere.* Christ wold have his Church without spot or wrinkle They that help make it so, shall lose neither honour nor labours If ye yee be wise, suffer no more thornes in his sides or your owne. When

God kindles such fires as these, he doth not usually quench them, till the very scum on the pot sides be boyled cleane away, *Ezech.* 24. 10, 11. Yee were better to doe it your selves, than leave it to him: the arme of the Lord is mighty, his hand very heavie; who can dwell with his devouring fire, and long lasting burnings?

Fourthly to make speedy provision against Obstinats & dissemin aries; where under favour, two things will be found requisite. First, variety of penaltyes, I meane certayne, not indefinite: I am a Crabbat against Arbitrary Government. Experience hath taught us here, that politicall, domesticall, and personall respects, will not admit one and the same remedy for all, without sad inconveniences. Secondly, Just severity, persecution hath ever spread Truth, prosecution scattered Errour: Ten of the most Christian Emperours, found that way best; Schollars know whom I meane: Five of the ancient fathers perswaded to it, of whom *Augustine* was one, who for a time argued hard for Indulgency: but upon conference with other prudent Bishops, altered his judgement, as appeares in three of his Epistles, to *Marcellinus Donatus* and *Bonifacc*. I would be understood, not only an Allower, but an humble Petitioner, that ignorant and tender conscienced Anabaptists may have due time and means of conviction.

Fiftly, that every Prophet, to whom God hath given the tongue of the learned, should teach, and every Angell who hath a pen and inkhorne by his side, write against these grieving extravagancies: writing of many books, I grant is irksome, reading endlesse. A reasonable man would thinke Divines had declamed sufficiently upon these Themes. I have ever thoght the rule given, *Titus.* 3. 10. which cuts the worke short and sharpe to be more properly prevalent, then wearysome waiting upon vnwearyable Spirits. It is a most toylsome taske to run the wildegoose chase after a well breathde Opinionist: they delight in vitilitigation: it is an Itch, that loves a life to be scrubd: they desire not satisfaction, but satisdiction, whereof themselves must be judges: yet in new eruptions of Errour with new objections, silence is sinfull.

As for my selfe I am none of the disputers of this world: all I can doe, is to guesse when men speak true or false divinity: If I can but finde the parentall root, or formall reason of a Truth, I am quiet; if I cannot, I shore up my slender judgement as long as I can, with two or three the handsomest props I can get: I shall therfore leave arguments to stutter heads, and only speak a word of Love, withall Christian respect to our deare brethren in England, Which are against baptizing of Infants. I intreat them to consider these few things seriously and meekely. First, what a high pitch of boldnesse it is for man to cut a principall Ordinance out of the Kingdome of God; if it be but to make a dislocation, which so farre disgoods the Ordinance, I feare it altogether unhallows it: to transplace and transtime a stated Institu-

tion

tion of Christ without his direction, I think, is to destroy it. Secondly, what a cruelty it is to deveſt Children of that only externall priviledge which their heavenly Father hath bequeathed them, to interest them visibly in Himselfe, His Sonne, His Spirit, His Covenant of Grace, and the tender bosome of their carefull mother the Church. Thirdly, what an Inhumanity it is, to deprive parents of that comfort they may take from the baptisme of their Infants dying in their Childehood. Fourthly, How unseasonable and unkindly it is, to interturbe the State and Church with these Amalakitish onsets, when they are in their extreame pangs of travell with their lives. Fifthly, To take a through view of those who have preambled this By-path. Being sometimes in the Crowds of forraine weather-dopers, that is, Anabaptists; and prying into their inward frames with the best eyes I had; I could not but observe these disguised guises in the generality of them.

First a flat formality of Spirit without salt or savour in the spritualties of Christ, as if their Religion began and ended in their Opinion. Secondly a shallow slighting of such as dissent from them, appearing too often in their faces, speeches and carriages. Thirdly, a feeble, yet peremptory obstinacy; seldome are any of them reclamed. Fourthly, a shamefull sliding into other such tarpauling tenets, to keepe themselves dry from the showers of Justice, as a rationall minde would never entertain it it were not Error-blasted from Heaven and Hell: I should as shrewdly suspect that Opinion, that will cordially corrive with two or three sottish errors, as that faith that can professedly live with two or three sordid sins. I dare not feare our godly brethren in *England* to be yet coming to this passe; how soone they may, themselves know not; the times are slipery: They will undoubtedly finde God as jealous of his Ordinances, as themselves of their Opinions.

Sixtly, That Authority ought to see their Subjects children baptized though their Parents judgements be against it, if there be no other Evangelicall barre in the way.

Seventhly, That prudent men, especially young, should doe well not to ingage themselves in conference with Errorists, without a good calling and great caution: their breath is contagious, their leprey spreading, receive not him that is weake, saith the Apostle, to doubtfull disputations: much lesse may they run themselves into dangerous Sophisticatians. He usually hears best in their meetings, that stops his eares closest; he opens his mouth to best purpose, that keeps it shut, & he doth best of al, that declines their company as wisely as he may.

Brethren, have an extraordinary care also of the late Theosophers, that teach men to climbe to Heaven upon a ladder of lying figments. Rather then the devill will lose his game, he will out-shoot Christ in his owne bow; he will out-law the Law, quite out of the word and world: over-Gospell the Gospell, and quidanye Christ, with Sugar &

Rats bane. He was Professour not long since at Schelstat in *Alsatia*; where he learned, that no poyson is so deadly as the poyson of Grace.

The wisest way, when all is said, is with all humility and feare, to take Christ as himselfe hath revealed himselfe in his Gospel, and not as the Devil presents him to prestigiated phansies. I have ever hated the way of the Rosie-Crucians, who reject things as God wisedome hath tempered them, and will have nothing but their Spirits. If I were to give physick to Spirits; I would do so too: but when I want physick for my body, I would not have my soule tartared, nor my Animall Spirits purged any way, but by my Naturall, and those by my bodily humours, and those by such Ordinaries, as have the neerest vicinage to them, and not by Metaphysicall Limberkings. I cannot think that *materia prima*, or *secunda*, should be good for me, that am at least, *Materia mellessima sexcentesima quadragesima quinta*.

Here I hold my selfe bound to set up a Beacon, to give warning of a new-sprung Sect of Phrantasticks, which would perswade themselves and others, that they have discovered the Nor-west passage to Heaven. These wits of the game, cry up and downe in corners such bold ignotions of a new Gospell, new Christ, new Faith, and new gay-nothings, as trouble unsetled heads, querulous hearts, and not a little grieve the Spirit of God. I desire all good men may be saved from their Lunatick Creed, by infidelity; and rather beleeve these torrid overtures will prove in time, nothing but horrid raptures downe to the lowest hell, from which he that would be delivered, let him avoid these blasphemers, a late fry of croaking Frogs, not to be indured in a Religious State, no if it were possible, not an houre.

As some are playing young Spaniels, questing at every bird that rises; so others, held very good men, are at a dead stand, not kowing what to doe or say; and are therefore called Seekers, looking for new Nuntio's from Christ, to assoile these benighted questions, and to give new Orders for new Churches. I crave leave with all respect to tell them; that if they look into *Act.* 20. 20, 25. *Gal.* 1, 8, 9. 1 *Tim*, 6. 13, 16. and finde them not there; they may happily seek as the young Prophets did for *Eliah's* corps, where it never was, nor ever will bee found.

I cannot imagine why the Holy Ghost should give *Tim*: the solemnest charge, was ever giving mortall man, to observe the Rules hee had given, till the comming of Christ, if new things must be expected.

Woe be to them, who ever they be, that so trouble the waves of God that they who have found the way to heaven, cannot finde the way to Church: And woe be to them, that so gaze at the glorious light, they say, will break forth in the thousand years to come, that they make little of the gracious Truth that hath been revealed these

sixteen

sixteen hundred yeares past. And woe be to them that so under-value the first Master-Builders, I mean the Apostles of Christ, that unlesse he sends wiser then they, He must be accounted lesse faithfull in his house than *Moses* was.

I have cause enough to be as charitable to others as any man living; yet I cannot but fear, that those men never Moored their Anchors well in the firm soile of Heaven, that are weaher-waft up and down with every eddy-wind of every new Doctrine. The good Spirit of God doth not usually tie up the Helm, and suffer passengers to Heaven to ride a drift, hither and thither, as every wave and current carryes them: that is a fitter course for such as the Apostle calls wandring Stars and Meteors, without any certain motion, hurryed about with tempests, bred of the Exhalations of their owne pride and self-wittednesse: whose damnation sleepeth not, and to whom the mist of darknesse is reserved for ever, that they may suffer irreparable ship-wrack upon the Sands and Rocks of their own Errours, being of old ordained to condemnation.

Eightly, let all considerate men beware of ungrounded opinions in Religion: Since I knew what to fear, my timerous heart hath dreaded three things: a blazing star appearing in the air; a State Comet, I mean a favourite rising in a Kingdom; a new Opinion spreading in Religion: these are Exorbitancies: which is a formidable word; a *vacuum* and an exorbitancy, are mundicious evils. Concerning Novelties of opinions; I shal expreis my thoghts in these brief passages. First, that Truth is the best boon God ever gave the world: there is nothing in the world, world, any further then Truth makes it so; it is better than any creat' *Ens* or *Bonum*, which are but Truths twins. Secondly, the least Truth of Gods Kingdom, doth in its place, uphold the whole kingdom of his Truths. Take away the least *veritalum* out of the world, and it unworlds all potentially, and may unravell the whole texture actually, if it be not conserved by an Arme of extraordinary power. Thirdly, the least Evangelicall Truth, is more worth than all the Civill Truths in the world, that are meerly so. Fourthly, that Truth is the Parent of all Liberty whether politicall or personall; so much untruth, so much thraldom, *John* 8. 32.

Hence it is, that God is so jealous of his Truths, that he hath taken order in his due Justice: First, that no practicall sin is so sinfull as some errour in judgement; no men so accursed with indelible infamy and dedolent impenitency, as Authours of Heresie. Secondly, that the least Errour, if grown sturdy and pressed, shall set open the Spittle doot of all the squint-ey'd, wry-necked, and brasen-faced Errours that are or ever were of that litter; if they be not enough to serve its turn, it will beget more, though it hath not one cruit of reason to maintain them. Thirdly, that that, the State which wil permit Errours in Religion, shall admit Errors in Policy unavoydably. Fourthly, that that Policy which

will ſuffer irreligious errors, ſhall ſuffer the loſſe of ſo much Liberty in one kinde or other, I will not exempt *Venice*, *Rhaguſe*, the *Nether-lands*, or any.

An eaſie head may ſoon demonſtrate, that the prementioned Planters, by Tolerating all Religions, had immazed themſelves in the moſt intolerable confuſions and inextricable thraldomes the world ever heard of. I am perſwaded the Devill himſelf was never willing with their proceedings, for fear it would break his wind and wits to attend ſuch a Province. I ſpeak it ſeriouſly according to my meaning. How all Religions ſhould enjoy their liberty, Juſtice its due regularity, Civill cohabitation morall honeſty, in one and the ſame Juriſdiction, is beyond the Artique of my comprehenſion. If the whole conclave of Hell can ſo compromiſe, exadverſe, and diametriall contradictions, as to compolitize ſuch a multimonſtrous maufrey of heteroclytes and quicquidlibets quyetly; I truſt I may ſay with all humble reverence, they can do more then the Senate of Heaven. My *modus loquendi* pardoned; I entirely wiſh much welfare and more wiſedome to that Plantation.

It is greatly to bee lamented, to obſerve the wanton fearleſneſſe of this Age, eſpecially of younger profeſſors, to greet new opinions and Opinionists: as if former Truths were grown ſuperannuate and ſapleſſe, if not altogether antiquate. *Non ſeneſcit veritas.* No man ever ſaw a gray hair on the head or beard of any Truth, wrinckle, or morphew on its face: The bed of Truth is green all the year long. He that cannot ſolace himſelf with any ſaying Truth, as affectionatly as at the firſt acquaintance with it, hath not only a faſtidious, but an adulterous heart.

If all be true we hear, Never was any people under the Sun, ſo ſick of new Opinions as *Engliſh-men*; nor of new-faſhions as *Engliſh-women*: if God help not the one, and the devill leave not helping the other, a blind man may eaſily foreſee what will become of both. I have ſpoken what I intend for the preſent to men; I ſhall ſpeak a word to the women anon, in the mean time I intreat them to prepare patience.

Ninthly, that godly humble Chriſtians ought not to wonder impatiently at the wonderfull works of God in theſe times: it is full Seaſon for him to work Soveraign work, to vindicate his Soveraignty, that men may fear before him. States are unſtated, Rulers grown Over-rulers; Subjects worſe then men, Churches decayed. Toſts, Profeſſors, empty caſks filled with unholy humours; I ſpeak not of all, but too many; I condemn not the generation of the juſt: God hath his remnant, whom he will carefully preſerve. If it be time for men to take up Defenſive Armes againſt ſuch as are called Gods, upon the point of *Salus Populi*, it is high time for him that is God indeed, to draw his Sword againſt wormes and no men, upon the point of *Majeſtas imperii*; The peircing of his Sword ſhall diſcover the thoughts of many hearts.

Laſtly, I dare averre, that it ill becomes Chriſtians any thing well-ſhod with the preparation of the Goſpel, to meditate flight from their dear

dear Countrey upon these disturbances. Stand your grounds ye *Eleazer* and *Shammahs*, stir not a foot so long as you have half a foot of ground to stand upon: after one or two such Worthies, a great Victory may be regained, and flying *Israel* may return to a rich spoile. *English-men*, be advised to love *England*, with your hearts and to preserve it by your Prayers. I am bold to say, that since the pure Primitive time, the Gospel never thrived so well in any soile on earth, as in the *British*; nor is the like goodnesse of nature, or Cornucopian plenty else-where to be found; if yee lose that Countrey, and finde a better before ye come to Heaven, my Cosmography failes me. I am far from discouraging any, whom necessity of Conscience or condition thrusts out by head and shoulders: if God calls any into a Wildernesse, He will be no wilderneſſe to them, *Jer.* 2. 31. witnesse his large beneficence to us here beyond expectation.

Ye say, why come not we over to help the Lord against the Mighty, in these his Sacred battailes?

I Answer, many here are diligently observing the councell of the same Prophet. 22. 10. *Weep not for him that is dead, neither bemoane him; but weep for him that is gone away and shall returne no more to see his Native Country.* We make it an Article of our *American* Creed, which a celebrate Divine of *England* hath observed upon *Heb.* 11. 9. That no man ought to forsake his owne Country, but upon extraordinary cause, and when that cause ceaseth, he is bound in conscience to returne if he can: We are looking to him who hath our hopes and seasons in his only wise hand.

In the meane time, we desire to bow our knees before the Throne of Grace day and night, that the Lord would be pleased in his tender mercy to still the sad unquietnesse and per-peracute contentions, of that most comfortable and renowned Iland, that at length Hee may have praise in his Churches, and his Churches peace in him, through Jesus Christ.

Should I not keep promise in speaking a little to Womens fashions, they would take it unkindly: I was loath to peiter better matter with such stuffe; I rather thought it meet to let them stand by themselves, like the *Qua Genus* in the Grammar, being Deficients, or Redundants, not to be brought under any Rule: I shall therefore make bold for this once to borrow a little of their loose-tongue Liberty, and mispend a word or two upon their long-waisted, but short-skirted patience: a little use of my stirrup will do no harme.

Ridentem dicere verum, quid prohibet?

Gray Gravity it selfe can well become,
That Language be adapted to the Theme.
He that to Parrots speaks, must parrotise;
He that instructs a foole, may act unwise:

It is known more then enough, that I am neither Nigard, nor Cinick, to the due bravery of the true Gentry: if any man misliкes a bully mong drassock more then I, let him take her for all me: I honour the woman that can honour her selfe with her attire; a good Text alwayes deserves a fair Margent: I am not much offended, if I see a trimme, far trimmer than she that weares it; in a word, what ever Christianity or Civility will allow, I can afford with *London* measure; but when I heare a nugiperous Gentledame inquire what dresse the Queen is in this week; what the nudiustertain fashion of the Court: I mean the very newest: with egge to be in it in all haste, what ever it be; I look at her as the very gizzard of a trifle, the product of a quarter of a cypher, the epitome of nothing, fitter to be kickt, if shee were of a kickable substance, than either honoured or humoured.

To speak moderately, I truely confesse, it is beyond the ken of my understanding to conceive, how those women should have any true grace, or valuable vertue, that have so little wit, as to disfigure themselves with such exotick garbes, as not onely dismantles their native lovely lustre, but transclouts them into gant bar geese, ill-shapen shotten shell-fish, Egyptian Hieroglyphicks, or at the best into French flurts of the pastery, which a proper English-woman should scorn with her heels, it is no marvell they weare drailes on the hinder part of their heads, having nothing as it seemes in the fore-part: but a few Squirrills braines, to help them frisk from one ill-favor'd fashion to another.

These whimm' Crown'd sheet, these fashion-fancying wits,
Are empty thin wain'd shells, and sidling Kits,

The very troublers and impoverishers of mankind. I can hardly forbeare to commend to the world a saying of a Lady living sometime with the Queen of *Bohemiah*, I know not where she found it, but it is pitty it should be lost.

The world is full of care, much like unto a bubble;
Women, and care, and care and women, and women and care and trouble.

The Verses are even enough for such odde pegma's. I can make my self sick at any time, with comparing the dazzeling splender wherewith our Gentlewomen were embellished in some former habits, with the gut-foundred goosdome, wherewith they are now surcingled and debauched. We have about five or six of them in our Colony: if I see any of them accidentally, I cannot cleanse my phansie of them for a moneth after. I have been a solitary widdower almost twelve years, purposed lately to make a step over to my Native Country for a yoke-fellow; but when I consider how women there have tripe-wifed themselves with their cladments, I have no heart to the voyage, lest

their

their nauſeous ſhapes and the Sea, ſhould worke too ſorely upon my ſtomach. I ſpeak ſadly; mee thinkes it ſhould break the hearts of Engliſh-men, to ſee ſo many goodly Engliſh-women impriſoned in French Cages, peering out of their hood-holes for ſome men of mercy to help them with a little wit, and no body relieves them.

It is a more common then convenient ſaying, that nine Taylors make a man: it were well if nineteene could make a woman to her minde: if Taylors were men indeed, well furniſhed but with meere morall principles, they would diſdain to be led about like Apes, by ſuch mick Marmoſets. It is a moſt unworthie thing, for men that have bones in them, to ſpend their lives in making fidle-caſes for futilous womens phanſies; which are the very pettitoes of infirmity, the gyblets of perquiſquilian toyes. I am ſo charitable to think, that moſt of that myſtery, would worke the cheerfuller while they live, if they might be well diſcharged of the tyring ſlavery of miſ-tyring women: it is no little labour to be continually putting up Engliſh-women into Out-landiſh caskes, who if they be not ſhifted anew, once in a few moneths, grow too ſowre for their husbands. What this Trade will anſwere for themſelves when God ſhall take meaſure of Taylors conſciences is beyond my skill to imagine. There was a time when,

The joyning of the Red-Roſe with the White,
Did ſet our State into a Damask plight.

But now our Roſes are turned to *Flore de lices*, our Carnations to Tulips, or Gilliflowers to panſies, our City-Dames, to an indenominable Quæmalty of overturcas'd things. He that makes Coats for the Moon, had need take meaſure every noon; and hee that makes for women, every Moon, to keep them from Lunacy.

I have often heard diverſe Ladies vent loud feminine complaints of the weariſome varieties and chargeable changes of faſhions: I marvell themſelves preferre not a Bill of redreſſe. I would *Eſſex* Ladies would lead the *Chore*, for the honour of their County and perſons; or rather the thrice honourable Ladies of the Court, whom it beſt beſeemes: who may well preſume of a *Le Roy le veult* from our ſober King, a *Les Seigneurs ont Aſſentus* from our prudent Peeres, and the like *Aſſentus* from our conſiderate, I dare not ſay wife-worne Commons: who I beleeve, had much rather paſſe one ſuch Bill, than pay ſo many Taylors Bills as they are forced to doe.

All the Counties and ſhires of England have had wars in them ſince the Conqueſt, but Eſſex, which is only free, and ſhould bee thankfull.

Moſt deare and unparallel'd Ladyes, be pleaſed to attempt it: as you have the precellency of the women of the world for beauty and feature; ſo aſſume the honour to give, and not take Law from any, in matter of attire: if yee can tranſact ſo faire a motion among your ſelves unanimouſly, I dare ſay, they that moſt renite; will leaſt repent. What greater honour can your Honors deſire, then to build a Pro-

montory president to all foraigne Ladies, to deserve so eminently at the hands of all the English Gentry, present and to come: and to confute the opinion of all the wise men in the world; who never thought it possible for women to doe so good a work?

I addresse my self to those who can both hear and mend all if they please: I seriously feare, if the pious Parliament doe not finde a time to state fashions, as ancient Parliaments have done in some part, God will hardly finde a time to state Religion or Peace: They are the surquedryes of pride, the wantonnesse of idlenesse, provoking sinnes, the certain prodromies of assured judgement, *Zeph.* 1. 7, 8.

It is beyond all account, how many Gentlemens and Citizens estates are deplumed by their feather-headed wives; what usefull supplies the pannage of *England* would afford other Countries, what rich returnes to it self, if it were not fleec'd out into male and female tripperies: and what a multitude of mis-employd hands, might be better improv'd in some more manly Manufactures for the publique weale: it is not easily credible, what may bee said of the preterpluralities of Taylors in *London*: I have heard an honest man say that not long since there were numbred between *Temple barre* and *Charingcrosse*, eight thousand of that Trade; let it bee conjectured by that proportion how many there are in and about *London*, and in all *England*, they will appeare to be very numerous. If the Parliament would please to mend women, which their Husbands dare not doe, there need not so many men to make and mend as there are. I hope the present dolefull estate of the Realm, will perswade more strongly to some considerate course herein, than I now can.

Knew I how to bring it in, I would speak a word to long haire, whereof I will say no more but this, if God proves not such a Barbor to it as hee threatens, unlesse it be amended, *Esa.* 7. 20. before the Peace of the State and Church be well setled, then let my prophesie be scorned, as a sound minde scornes the ryot of that sin, and more it needs not. If those who are tearmed Rattle-heads and impuritans, would take up a Resolution to begin in moderation of haire, to the just reproach of those that are called Puritans and Round-heads, I would honour their manlinesse, as much as the others godlinesse, so long as I knew what man or honour meant: if neither can finde a Barbours shop, let them turne in, to *Psal.* 68. 21. *Jer.* 7. 29. 1 *Cor.* 11. 14. if it be thought no wisedome in men to distinguish themselves in the field by the Scissers, let it be thought no injustice in God, not to distinguish them by the Sword. I had rather God should know mee by my sobriety, than mine enemy not know me by my vanity. He is ill kept, that is keept by his owne sin. A short promise, is a far safer guard then a long lock, it is an ill distinction which God is loath to look at, and his Angels cannot know his Saints by. Though it bee not the mark of the Beast, yet it may be the mark of a beast prepared

to

to slaughter. I am sure men use not to weare such manes: I am also sure Souldiers use to wear other manklets or notadoes in time of battell.

Having done with the upper part of my work, I would now with all humble willingnesse set on the best peece of Soule-leather I have, did I not feare I should break my All, which though it may be a right old English blade, yet it is but little and weake. I should esteeme it the best piece of workmanship my Cobling hand ever wrought, if it would please him whose worke it is, to direct mee to speak such a word over the Sea, as the good old woman of *Abel* did over the wall, in the like exigent: but alas, I am but simple. What if I bee?

When States dishelv'd are, and lawes untwist,
Wise men keep their tongues, fooles speake what they list.

I would not be so unwise as to grieve the wise, if I were wise enough to foresee it, I would speak nothing to the Cause or Continuance of these wearisome Warres hitherto; the one is enough debated, the other more than enough peracted. Nor would I declaime of the uncomelinesse, unbrotherlinesse, unseasonableneesse and unreasonableneesse of these direfull digladiations: every stroke strucke sounds to loud upon this harsh string. I would much rather speak perswasives to a comely brotherly seasonable and reasonable cessation of Armes on both sides, by a drawne battell: Wherein if I shall adventure a few overbold words, I intreat my ignorance, impartiality, and Loyalty may plead pardon for me.

Victrix causa Diis placuit, sed victa Catoni, Lucan.

Foure means there are, and no more, within the compasse of my consideration, conducing to what is desired. Either to get the Standard fixed in heaven by the Lord of Hosts taken down. I mean by Reformation: Or to set up white colours instead of red, on one side or other. I mean by Composition: Or by furling up all the Ensignes on both sides, I meane by mutuall and generall Cessation: Or by still displaying all the Colours and Cornets of every batallion, I mean by Prosecution: without Reformation there will hardly be any Composition; without Composition little hope of Cessation; without Cessation there must and will be Prosecution; which God forbid.

Reformation.

When the Roman Standard was defixed with such difficulty at the battall between *Hannibal* and *Flaminius* at *Thrasimene*, it proved an ill Omen. When God gives quyetnesse, who can make trouble; when he hideth his face, who can behold him? whether it be against a Nation or a man only, That the Hypocrite reign not, lest the people bee insnared, *Job* 34. 29, 30. How can the Sword of the Lord put it self up into its scabbard and be quyet, when himself hath given it a charge to the contrary! *Jer.* 47. 6, 7. It was a Cardinall Truth which Cardi-

nall *Poole* ſpake to *H.* 8. *Penes Regem eſt inferre bellum, penes autem Deum terminare.* If Kings will make their beginnings, God will make his ends: much more when himſelf begins: when I begin, I will alſo make an end, *1 Sam.* 3. 12. Far better were it, for men to make an end with him in time, than put him to make ſuch an end with them as hee there intends.

Politicall Reformation he ſeemes to call for now *Indignanter.* When he beholds Chriſtian Kingdomes and States unſound in their fundations, illineall in their ſuperſtructures, unjuſt in their adminiſtrations; he kicks them in peeces with the foot of his Indignation: But when Religious Stateſmen frame and build by the levell and plummet of his wiſedom, then people may ſay as his ſervants of old, Look upon Zion the City of your Solemnities; your eyes ſhall ſee it a quyet habitation, a Tabernacle that ſhall not bee taken downe; not one of the ſtakes thereof ſhall be removed, neyther ſhall any of the coards thereof bee broken; neyther by civill commotions nor forreign invaſions, *Iſa.* 33. 20. When the coards of a State are exquiſitly tight, and the ſtakes firmly pitched; ſuch a Tent, though but a Tent, ſhall not eaſily flutter or fall: But if the Tacklings be ſo looſe, that the main maſt cannot ſtand ſteady, nor the Saile bee well ſpread; then may the lame devide a great ſpoile, ver. 23. If Religion, Lawes, Liberties, Affections, Converſations, and forreign federacies be ſlight; the ſtrength of ſtrong men ſhall bee weakneſſe, and the weakneſſe of the weak victorious.

Pura politeja ne unum admittit ſolœciſmum, neque valet, præſcriptis in politicis aut moralibus. It may maintain a bright conjecture, agaynſt a ruſty truth: a legible poſſeſſion, agaynſt an obliterate Claime: an inconvenience, agaynſt a convenience, where no clear remedy may be had: but never any thing that is formally ſinfull, or materially miſchievous. When rotten States are ſoundly mended from head to foot, proportions duly admeaſured, Juſtice juſtly diſpenced; then ſhall Rulers and Subjects have peace with God and themſelves: but till then, the gayeſt Kingdomes ſhall bee but ruffling ſcuffling, removing and commoving hovells. For *England*, however the upper Stories are ſhroadly ſhattred; yet the foundations and frame being good or mendable by the Architectors now at work, there is good hope, when peace is ſetled, people ſhall dwell more wind-tight and water-tight than formerly. I earneſtly wiſh our Mr. Builders to remember, that punctuallity in Divinity and Politie, is but regularity; that what is amiſſe in the mould, will misfaſhion the proſult: and that if this market be ſlipt, things may grow as dear as ever they were. Moſt expert Gentlemen, be intreated at length to ſet our head right on our ſhoulders, that wee may once look upwards and go forwards like proper Engliſh-men.

God will alſo have Eccleſiaſticall Reformation now, or nothing: And here he ſtands not upon Kings, Parliaments or Aſſemblies; but upon his own Terms. I fear he will have all droſſe and baſe mettalls

through

throughly melted away by those combustions, before hee quenches them; all his Ordinances and vessells cast into his own fashion, in his own mould, to his own *amussim*, before he restores peace. There was not a stone left upon a stone of the old Temple, before the new was erected. If this first work be throughly and throughoutly dispatched, as I hope it is, the great Remora is removed. If the Parliament and Assembly pleased to be as curious and industrious as I have seen a great Popish Bishop in execrating a Protestant Parish Church one day, and consecrating it the next; they may adjourn a while with leave enough. Some ten or twelve years before these Warres there came to my view these two Predictions.

1. *When God shall purge this Land with soap and nitre,*
Woe be to the Crown, woe be to the Mitre.

The accent of the blow shall fall there.

He that pities not the Crown, pities not his own soule. He that pities not those that wore the Mitre, more than they pitied themselves, or the Churches over which they insulted, or the State then corrupted, and now corrayned by their pride and negligence, is to blame.

2. *There is a set of Bishops cumming next behind,*
Will ride the divell off his legs, and break his wind.

Poore men! they might have kept his back till this time for ought I know, had they not put him beyond his pace: but Schollers must gallop, though they tumble for it. Yet I commend them for this, they gave him such traynes as make him blow shorter ver finer. I doubt the Assembly troubles him; and I doubt no troubles them. Well, the Bishops are gone: If they have carried away with them all that was in the pokets of their holliday hose, fare them well; let them come again when I give them a new *Congedelier*, or send a Pursuivant for them: which if I do, I shall never trust my self more, though they have often done it for me, who never deserved that honour. Some of them I confesse were honest men, and would have been honester if they dared for their fellowes.

The sad work now, is to institute better things in their Rome, and to induct better men in their room; rather where, and how to finde those things, they having cunningly laid them so far out of the way, I doubt some good men cannot see them, when they look full upon them: it is like, the Bishops carryed away their eyes with them, but I fear they left their Spectacles behind them. I use no spectacles, yet my eyes are not fine enough, nor my hand steady enough to cut by such fine threds as are now spun. I am I know not what; I cannot tell what to make of my selfe, nor I think no body else; My Trade is to finde more faults than others will mend; and I am very diligent at it; yet it scarce findes me a living, though the Countrey findes me good store of work.

For Church-work I am neither Presbyterian, nor Plesbyterian, but an interpendent: My task is to sit and study how shapeable the Independent way will be to the body of *England*, then my head akes on one side; and how suitable the Presbyterian way, as we heare it propounded, will be to the minde of Christ, then my head akes on the other side: but when I consider how the Parliament will commoderat a way out of both, then my head leaves aking: I am not without some conceivalls in my patching braines, but I had rather suppose them to powder, than expose them to preregular, much lesse to preter-regular judgements: I shall therefore rejoyce that the worke is fallen into so good hands, heads, and hearts, who will weigh Rules by Troy-weight, and not by the old Haber-depois: and rather then meddle where I have so little skill, I will sit by and tell my fears to them that have the patience to heare them, and leave the red-hot question to them that dare handle it.

I fear many holy men have not so deeply humbled themselves for their former mis-worshippings of God as he will have them before he reveales his secrets to them: as they accounted things indifferent, so they account indifferent repentance will serve turne. *Son of man, if my people be ashamed of all that they have done, then shew them the forme of the house, and the fashion thereof, else not,* Ezek. 43. 11. A sin in Gods worship, that seemes small in the common beam of the world, may bee very great in the scales of his Sanctuary. Where God is very jealous his servants should be very cautelous.

I feare the furnace wherein our new formes are casting, is over-heat and casts smoak in the eyes of our founders, that they cannot well see what they doe, or ought to doe: *Omne vnum indiuum cum res transit in affectum.* Truth and peace are the *Custos* and *Rotulus* of the Gospel: they that seeke the one without the other, are like to finde neither. Anger will hinder domesticke prayers, much more Ecclesiastick Counsels. What is produced by tumult, is either deficient, or redundant. When the judgements of good men concurre with an harmonious Diapason, the result is melodious and commodious. Warring and jarring men are no fit builders of temples for God, though otherwise very good Instruments may be well made and well strung, but if they be not well fretted, the Musique is marred. The great Turk hearing Musitians so long preparing the thought it time not with his lute to wait for what would follow. When Christ whips Market-makers out of his Temple he calls for dust but when he enters in with Truth and Holinesse, he calls for deep silence, *Hab.* 2. 20. There must not a toole bee heard when the Tabernacle is reared. Nor is that amiable or serviceable to men that passeth through so many ill aquaintances of Auditors & Spectators. If the Assembly can hardly agree what to determine, People will not easily agree what to accept.

I feare, these differences and delayes have occasioned men to make

more new diſcoveries, then otherwiſe they would. If publique Aſſemblies of Divines cannot agree upon a right way, private Conventicles of illiterat men, will ſoone finde a wrong. Bivious demurres breed devious reſolutions. Paſſengers to Heaven are in haſte, and will walke one way or other. He that doubts of his way, thinks he loſſes his day: and when men are gone awhile, they will be loth to turne back. If God hide his path, Sathan is at hand to turn Convoy if any have a minde to ride poſte, he will help them with a freſh ſpavinde Opinion at every Stage.

Where clocks will ſtand, and Dials have no light,
There men muſt goe by gueſſe, be it wrong or right.

Ifeare, if the Aſſembly of all Divines, doe not conſent and concenter the ſooner, God will breath a ſpirit of wiſedome and meekeneſſe into the Parliament of no Divines, to whom the Imperative and Coactive power ſupremly belongs, to conſult ſuch a commoderate way, as ſhall beſt pleaſe him and prohte his Churches: ſo that it ſhall bee written upon the doore of the Aſſembly; *The Lord was not there.*

I feare the importunity of ſome impatient, and ſubtlety of ſome malevolent mindes, wil put both Parliament and Aſſembly upon ſome preproperations, that will not be ſafe in Eccleſiaſticall Conſtitutions. To procraſtinate in matters clear, as I ſaid even now, may bee dangerous; ſo not to deliberat in dubious caſes, will be as perillous. Wee here though, I think under favour wee have ſome as able Steereſmen as England affords, have been driven to tack about again to ſome other points of Chriſts Compaſſe, and to make better obſervations before we hoyſe up ſailes. It will be found great wiſedome in diſputable caſes, not to walk on by twylight, but very cautelouſly; rather by probationers for a time, then peremptory poſitives. Reelings and wheelings in Church acts, are both difficult and diſadventagious. It is rather Chriſtian modeſty than ſhame, in the dawning of Reformation, to be very perpenſive. Chriſts minde is, that Evangelicall policies, ſhould be framed by Angelicall meaſures; not by a line of flaxe, but by a golden Reed. *Rev.* 21. 15.

I feare, he that ſayes, the Presbyterian and Independent way, if rightly carryed, doe not meet in one, he doth not handle his Compaſſes ſo conſiderately as he ſhould.

I feare, if Authority doeth not eſtabliſh a ſuteable and peaceable Government of Churches the ſooner, the bells in all the ſteepels will ring awake ſo long, that they will hardly be brought into tunne any more.

My laſt, but not leaſt feare, is, That God will hardly replant his Goſpell in any part of Chriſtendome, in ſo faire an Edition as is expected, till the whole field hath been ſo ploughed and harrowed, that the ſoile be throughly cleanſed and fitted for new ſeed: Or whether he

he will not transplant it into some other Regions, I know not: This feare I have feared these 20 years, but upon what grounds I had rather bury than broach.

I dare not but adde to what preceded about Church-Reformation, a most humble Petition, that the Authority of the Ministery be kept in its due altitude: if it be dropp'd in the dust, it will soon be stifled: Encroachments on both sides, have bred detriments enough to the whole. The Separatists are content their teaching Elders should sit highest on the Bench, so they may sit in the Chaire over against them; and that their Ruling Elders shall ride on the saddle, so they may hold the bridle. That they may likewise have seasonable and honourable maintenance, and that certainly stated; which generally we find and practise here as the best way. When Elders live upon peoples good wills, people care little for their ill wills, be they never so just: Voluntary contributions or non-tributions of Members, put Ministers upon many temptations in administrations of their Office: two houres care do more dis-spirit an ingenuous man than two dayes study: nor can an Elder be given to hospitality, when he knowes not what will be given him to defray it: it is pity men of gifts, should live upon mens guifts, I have seen most of the Reformed Churches in Europ, and seen more misery in these two respects, then it is meet others should heare: the complaints of painfull *Pareus*, *David Pareus*, to my selfe, with teares, concerning the Germane Churches, are not to be related.

There is yet a personall Reformation, as requisite as the politicall. When States are so reformed, that they conforme such as are profligate, into good civility: civill men, into religious morality: When Churches are so constituted, that Faith is ordained Pastor; Truth Teacher, Holinesse and Righteousnesse ruling-Elders: Wisedom and Charity Deacons: Knowledge, love, hope, zeale, heavenly mindednesse, meeknesse, patience, watchfulnesse, humility, diligence, sobriety, modesty, chastity, constancy, prudence, contentation, innocency, sincerity, admitted members, and all their opposites excluded: then there will be peace of Country and Conscience.

Did the servants of Christ know what it is to live in Reformed Churches with unreformed spirits, under strict order with loose hearts, how formes of Religion breed but formes of Godlinesse, how men by Church-discipline, learne their Church postures, and there rest; they would pray as hard for purity of heart, as purity of Ordinances, if we mock God in these, he will mocke us, either with defeat of our hopes, or which is worse, when we have what we so much desire, we shall be so much the worse for it. It was a well salted speech uttered by an English Christian of a Reformed Church in the Netherlands, We have the good Orders here, but you have the good Christians in *England*. He that prizes not Old *England* Graces, as much

as

as New *England* Ordinances, had need goe to ſome other market before he comes hither. In a word he that is not Paſtor, Teacher, Ruler, Deacon and Brother to himſelfe, and lookes not at Chriſt above all, it matters not a farthing whether he be Presbeterian or Independent: he may be a zelot in bearing witneſſe to which he likes beſt, and yet an Iſcariot to both, in the witneſſe of his owne Conſcience.

I have upon ſtrict obſervation, ſeene ſo much power of godlineſſe, and ſpirituall mindednesſe in Engliſh Chriſtians, living meerely upon Sermons and private duties, hardly come by when the Goſpel was little more then Symptomaticall to the State; ſuch Epidemicall and lethall formality in other diſplinated Churches, that I profeſſe in the hearing of God, my heart hath mourned, and mine eyes wept in ſecret to conſider what will become of multituds of my dear Countrey-men when they ſall injoy what they now covet: Not that good Ordinances breed ill Conſciences, but ill Conſciences grow ſtark naught under good Ordinances; in ſo much that might I wiſh an hypocrite the the moſt perilous place but Hell, I ſhould wiſh him a membership in a ſtrict Reformed Church: and might I wiſh a ſincere Servant of God the greateſt griefe Earth can afford, I ſhould wiſh him to live with a pure heart, in a Church impurely Reformed; yet through the improvment of Gods Spirit, that griefe may ſanctifie him for Gods ſervice & preſence, as much as the meanes he would have, but cannot.

I ſpeak this the rather, to prevent what in mee lies, the imprudent romaging that is like to be in England, from Villages to Townes, from Townes to Cities, for Churches ſake, to the undoing of Societies Friendſhips, Kindreds, Families, Heritages, Callings, yea, the wiſe providence of God in diſpoſing mens habitations, now in the very Infancy of Reformation: by forgetting that a little leaven may ſeaſon a large lump: and it is much better to do good than receive. It were a moſt uncharitable and unſerviceable part, for good men to deſert their owne Congregations, where many may glorifie God in the day of his viſitation, for their preſence and aſſiſtance. If a Chriſtian would picke out a way to thrive in grace, let him ſtudy to adminiſter grace to them that want; or to make ſure a bleſſing upon his Family: let him labour to multiply the family of Chriſt, and beleeve, that hee which ſoweth liberally, ſhall reap abundantly; and he that ſpareth more than is need, from them that have more need ſhall ſurly come to poverty: yea let me ſay that he who forſakes the means of grace for Chriſt & his Churches ſake, ſhall meet with a better bargain, namely grace it ſelf. It is a time now full, when flocks ſhould rather ſcatter to leane Churches, than gather from other places, to make themſelves fat; when able Chriſtians ſhould rather turne Jeſuits and Seminaries, than run into Covents and Frieries: had this beene the courſe in the Primitive time, the Goſpel had bene pinfolded up in a few Cities, and not ſpread as it is.

What more ungodly ſacrilledge or manſtealing can there be then to

purloyn from godly Ministers the first borne of their fervent prayers and faithfull Preachings, the leaven of their flocks, the incouragement of their soules, the crowne of their labours, their Epistle to Heaven. I am glad to hear our *New-England* Elders generally detest it *de facto*, and look at it as a killing *Cordolium*. If men will needs gather Churches out of the World (as they say) let them first plough the world, sow it, and then reap it with their owne hands, and the Lord give them a liberall Harvest. He is a very hard man that will reap where hee hath not sowed, and gather where he hath not strowed, *Matth.* 24. 25.

He that saith it is or was our case, wants a case for his understanding, and he that takes his warrant out of *John*, 4. 37. 38. is little acquainted with Expositors. Wisemen are amazed to heare that Conscienceious Ministers dare spoyle many Congregations to make one for themselves.

In matter of Reformation, this would be remembred, that in premonitory judgments, God will take good words, and sincere intents; but in peremptory, nothing but reall performances.

Composition.

If Reformation were come thus neer, I should hope Composition were not farre off: When hearts meet in God, they will soon meet in Gods wayes, and upon Gods termes. But to avoid prolixity, which steales upon me; For Composition, I shall compose half a dozen districks concerning these kinde of Wars: wishing I could sing a sleep these odious stirres at least on some part, with a dull Ode. He is no Cobler that cannot sing, nor no good Cobler that can sing well.

Si natura negat, facit indignatio versum } They are
Qualemcunque potest——— Juvenal. } these

1.

They seldome lose the field, but often win,
That end their wars, before their wars begin.

2.

Their Cause is often worst, that first begin,
And they may lose the field; the field that win:

3.

In Civill wars 'twixt Subjects and their King,
There is no conquest got by conquering.

4.

War ill begun, the only way to mend,
Is to end the War, before the War do end.

5.

They that will end ill wars, must have the skill,
To make an end by Rule; and not by Will.

6.

In ending wars 'twixt Subjects and their Kings,
Great things are sav'd, by losing little things.

We heare, that *Majestas Imperii* hath challenged *Salus Populi* into the field; the one fighting for Prerogatives, the other defending Liberties: Were I a Constable bigge enough, I would set one of them by the heeles, to keep both their hands quiet; I meane onely a paire of Stocks, made of sound reason, handsomely fitted for the legs of their Understandings.

If *Salus Populi* began, surely it was not that *Salus Populi* which I left in *England*; that *Salus Populi* was as mannerly a *Salus Populi* as need be: if I be not much deceived, that *Salus Populi* suffer'd its nose to be held to the Grindstone, till it was almost ground to the girsles; and yet grew never the sharped for ought I could descerne: What was, before the world was made, I leave to better Antiquaries then my selfe; but I am sure, since the world began, it was never storyed that *Salus Populi* began with *Majestas Imperii*, unlesse *Majestas Imperii* first unharbour'd it, and hunted it to a stand, and then it must either turn head and live, or turn taile and dye: but more have been storyed on the other hand than *Majestas Imperii* is willing to hear: I doubt not but *Majestas Imperii* knows, that Common-wealth cost as much the making as Crownes; and if they be well made, would yet outsell an ill-fashioned Crown, in any Market overt, even in *Smith field*, if they could be well 'vouched. But *Preces & Lachryme*, are the peoples weapons: so are Swords and Pistols, when God and Parliament bid them Arme. Prayers and Teares are good weapons for them that have nothing but knees and eyes; but most men are made with teeth and nailes; onely they must neither scratch for Liberties, nor bite Prerogatives, till they have weept and prayed as God would have them. If Subjects must fight for their Kings against other Kingdomes, when their Kings will; I know no reason, but they may fight against their Kings for their owne Kingdomes, when Parliaments say they may and must but Parliaments must not say they must, till God sayes they may.

I can never beleeve that *Majestas Imperii*, was ever so simple as to thinke, that if it extends it selfe beyond its due Artique at one end, but *Salus Populi* must Antartique it as far at the other end, or else the world will be Eccentrick, and then it will whirle; and if it once falls a whirling, ten to one, it will whirle them off first, that sit in the highest chaires on cushions fill'd with Peacocks feathers; and they are like to stand their ground fastest, that own not one foot of ground to stand upon. When Kings rise higher than they should, they exhale Subjects higher than they would: if the *Primum Mobile* should ascend one foot higher than it is, it would hurry all the nether wheeles, and

the whole world on fire in 24 houres. No Prince exceeds in Soveraignty, but his Subjects will exceed as far in some vitious Liberty, to abate their griefe; or some prenicious mutiny, to abate their Prince.

The crazie world will crack, in all the middle joynts,
If all the ends it hath, have not their parapoynts.

Nor can I beleeve that Crownes trouble Kings Heads, so much as Kings heads trouble Crownes: nor that they are Flowers of Crownes that trouble Crownes, but rather some Nettles or Thistles mistaken for flowers.

To speak plainer English, I have wondred these thirty yeares what Kings aile: I have seen in my time, the best part of twenty Christian Kings and Princes. Yet as Christian as they were, some or other were still scuffling for Prerogatives,. It must be granted at all hands, that *Prærogativæ Regis* are necessary Supporters of State: and stately things to stately Kings: but if withall, they be *Derogativæ Regno*, they are but little things to wise Kings. Equity is as due to People, as Eminency to Princes; Liberty to Subjects, as Royalty to Kings: if they cannot walk together lovingly hand in hand: *pari passu*, they must cut girdles and part as good friends as they may: Nor must it bee taken offensively, that when Kings are haleing up their top-gallant, Subjects lay hold on their slablines; the head and body must move alike: it is no thing meet for me to say with *Horace*,

Vt in fortunam, sic nos te Cæsar feremus.

But I hope I may safely say,

The body bearer the head, the head the Crowne;
If both beare not alike, then one will downe.

Distracted Nature, calls for distracting Remedies; perturbing policies for disturbing cures; if one Extreame should not constitute its Anti-Extreame, all things would soon be in *extremo*: if ambitious windes get into Rulers Crownes, rebellious vapours will into Subjects Caps, be they stopt never so close: Yet the tongues of Times tell us of ten Preter-royall Usurpations, to one contra-civill Rebellion.

Civill Liberties and Proprieties admeasured, to every man to his true *suum*, are the *prima pura principia, propria quarta modo*, the *sine quibus* of humane States, without which, men are but women. Peoples prostrations of these things when they may lawfully help it, are prophane prostitutions; ignorant Ideotismes, under naturall noddaries; and just it is that such as undersell them, should not re-inherit them in haste, though they seek it carefully with teares. And such usurpations by Rulers, are the unnaturallizings of nature, disfranchisements of Freedome, the Neronian nullifying of Kingdomes, yea I beleeve the devill

devill himselfe will turne Round-head, rather then suffer the Columnes of Common-wealths to be slighted: as he is a creature he feares decreation; as an Angell dehominations; as a Prince dis-common-wealthings; as finite these pene-finite insolencies which are the most finite Infinites of misery to men on this side the worlds dissolution: therefore it is, that with Gods leave, he hath sounded an Alarm to all the *susque deque* pell-mells, one and alls, now harrassing sundry parts of Christendome. It is enough for God to be infinite, too much for man to be Indefinite. He that will flye too high a quarry for Absoluteneſſe, shall stoope as much too low before he remounts his proper pitch: If *Jacob* will overtop his brother out of Gods time and way, he will so hamstring him, that hee shall make legs whether hee will or no, at his brothers approach; and such as over-run all humane measure, shall seldome returne to humane mercy; There are sins besides the sinne against the Holy Ghoſt, which shall not bee expiated by sacrifice for temporall revenge: I mean when they are boyled up to a full consistence of contumacy and impenitency. Let absolute demands or Commands, be put into one scale, and indefinite refusalls into the other: all the Goldsmiths in *Cheapside*, cannot tell which weighes heavieſt. Intolerable griefs to Subjects, breed the *Illaca posſio* in a body politick, which inforces that upwards which should not. I speake these things to excuse, what I may, my Country men in the hearts of all that look upon their proceedings.

There is a quadrebulary saying, which passes current in the westerne world. That the Emperour is King of Kings, the Spaniard, King of men, the French, King of Asses, the King of *England*, King of Devills: By his leave that first brayed the speech, they are pretty wise Devils and pretty honeſt; the worſt they doe, is to keep their Kings from Divelizing, and themselves from Assing: Were I a King (a simple supposall) I would not part with one good English Devill, for two of the Emperours Kings nor three of the Spaniards Men, nor foure French Asses; if I did, I should thinke my self an Asse for my labour. I know nothing that Englishmen want, but true Grace, and honeſt pride; let them be well furnisht with those two, I feare they would make more Asses, then *Spaine* can make men, or the Emperour Kings. You will say I am now beyond my latchet; but you would not say so, if you knew how high my latchet will stretch, when I heare a lye with a latcher, that reaches up to his throat that first forged it.

He is a good King that undoeth not his Subjects, by any one of his unlimited Prerogatives: and they are a good People, that undo not their Prince by any one of their unbounded Liberties; be they the very leaſt. I am sure either may, and I am sure neither would be trusted, how good soever. Stories tell us in effect, though not in termes, that over-risen Kings, have been the next evills to the world, unto falne Angels; and that over-franchized people, are devills with smooth

ſnaffles in their mouths. A King that lives by Law, lives by love; and he that lives above Law, ſhall live under hatred do what he can. Slavery and Knavery go as ſeldom aſunder, as Tyrany and Cruelty.

I have a long while thought it very poſſible, in a time of Peace, and in ſome Kings Reign, for diſcrt Statesmen, to cut an exquiſite thred between and quite through Kings Prerogatives; and Subjects Liberties of all ſorts, ſo as *Cæſar* might have his due, and People their ſhare, without ſuch ſharp diſputes. Good Caſuiſts would caſe it, and caſe it, part it and part it, now it, and then it, punctually. *Aquinas*, *Suarez*, or *Valentia*, would have done it long ere this, had they not been Popiſh, I might have ſaid knaviſh; for, if they bee ſo any where, it is in their Tractates of Priviledges. Our Common Law doth well, but it muſt do better before things do as they ſhould. There are ſome *Maximes* in Law, that would bee taught to ſpeak a little more mannerly, or elſe well *Anti-max-im'd*; we ſay, the King can do a Subject no wrong; why may we not ſay, the Parliament can do the King no wrong? Wee ſay, *Nullum tempus occurrit Regi* in taking wrong; why may we not ſay, *Nullum tempus ſuccurrit Regi* in doing wrong? which I doubt will prove a better Canon, if well examined.

Authority muſt have power to make and keep people honeſt; people, honeſtly to obey Authority; both, a joynt-Counſell to keep both ſafe. Morall Lawes, Royall Prerogatives, Popular Liberties, are not of Mans making or giving, but Gods: Man is but to meaſure them out by Gods Rule: which if mans wiſedome cannot reach, Mans experience muſt mend: And theſe Eſſentialls, muſt not be Ephorized or Tribuned by one or a few Mens diſcretion, but lineally ſanctioned by Supream Councels. In *pro re naſcent* occurrences, which cannot bee foreſeen; Dyats, Parliaments, Senates, or accountable Commiſſions, muſt have power to conſult and execute againſt interſilient dangers and flagitious crimes prohibited by the light of Nature: Yet it were good if States would let People know ſo much before hand, by ſome faſt woven *manifeſto*, that groſſe Delinquents may tell no tales of Anchors and Buoyes, nor palliate their preſumptions with pretence of ignorance. I know no difference in theſe Eſſentialls, between Monarchies, Ariſtocracies, or Democracies; the rule and reaſon will bee found all one; ſay Schoolemen and Pretorians what they will. And in all, the beſt Standard to meaſure Prerogatives, is the Plough-ſtaffe; to meaſure Liberties, the Scepter: if the tearmes were a little altered into Loyall Prerogatives, and Royall Liberties, then we ſhould bee ſuits to have Royall Kings and Loyall Subjects.

Subjects obeie King, the King ho Subjects greete.
While ame the Scepter and the Plough-ſtaffe meete.

But Progenitors have had them for four and twentie predeceſſions that would be ſpoken in the Norman tongue or Cimbrian, not in the English or Scottiſh: When a Conqueſour ruines Chriſtian Chriſtianity

turnes

turnes Conquerour: if they had had them time out of minde of man before *Adam* was made, it is not a pin to the point in *foveolæ rationis*: Justice and Equity were before time, and will be after it: Time hath neither Politicks nor Ethicks, good nor evill in it; it is an empty thing, as empty a new English purse, and emptier it cannot be: a man may break his neck in time, and in aleſſe time then he can heale it.

But here is the deadly pang, it muſt now be taken by force and dint of ſword, I confeſſe it is a deadly pang to a Spirit made all of fleſh, but not to a mortified heart: it is good to let God have his will as he pleaſe, when we have not reaſon to let him have it as wee ſhould; remembring that hitherto he hath taken order, that ill prerogatives gotten by the Sword, ſhould in time be fetcht home by the Dagger, if nothing elſe will doe it: Yet I truſt there is both day and means to intervent that bargaine. But if they ſhould; if God will make both King and kingdome the better by it, what ſhould either loſe? I am ſure there is no great cauſe for either to make great brags.

Pax quo carior, eo charior.
A peace well made, is likeſteſt then to hold.
When 'tis both dearly bought and dearly ſold.

I confeſſe, he that parts with ſuch pearles to be paid in old iron, had need to be pityed more by his faithfull friends, than he is like to be by his falſe flatterers. My heart is ſurcharged, I can no longer forbeare.

MY *dearеſt Lord*, and more than *dearеſt King*; I moſt humbly beſeech you upon mine aged knees, that you would pleaſe to arme your minde with patience of prooſe, and to intrench your ſelfe as deep as you can, in your wonted Royall meekneſſe; for I am reſolved to diſplay my unfurled ſoule in your very face, and to ſtorme you with volyes of Love and Loyalty. You owe the meaneſt true Subject you have, a cloſe account of theſe open warres; they are no *Arcana imperii*. Then give me leave to inquire of your Majeſty, what you make in fields of blood, when you ſhould be amidſt your Parliament of peace: What you doe ſculking in the ſuburbs of Hell, when your Royall Pallaces ſtand deſolate, through your abſence? What moves you to take up Armes againſt your faithfull Subjects, when your Armes ſhould bee embracing your mournfull Queene? What incenſes your heart to make ſo many Widdows and Orphans, and among the reſt of your own? Doth it become you, the King of the ſtatelieſt Iſland the world hath, to forſake your Throne, and take up the Manufacture of cutting your Subjects throats, for no other ſinne, but for Deifying you ſo over-much, that you cannot be quiet in your Spirit, til they have pluckt you down as over-low? Doe your three kingdomes ſo trouble you that they muſt all three be ſet on fire at once, that when you have done, you may probably run away by their light into utter darkneſſe?

Doe

Doe your three Crownes ſit ſo heavie on your head, that you will break the backs of the three bodies that ſet them on, and helpt you beare them ſo honourably? Have your three Lamb-like flocks ſo moleſted you, that you muſt deliver them up to the ravening teeth of evening Wolves? Are you ſo angry with thoſe that never gave you juſt cauſe to be angry, but by their too much feare to anger you at all, when you gave them cauſe enough? Are you ſo weary of Peace, that you will never be weary of warres? Are you ſo willing to war at home, who were ſo unwilling to war abroad, where and when you ſhould? Are you ſo wearie of being a good King, that you will leave your ſelfe never a good Subject? Have you peace of Conſcience, in enforcing many of your Subjects to fight for you againſt their Conſciences? Are you provided with Anſwers at the great Tribunall, for the deſtructions of ſo many thouſands, whereof every man was as good as your ſelfe, *qua* man?

It is not a moſt unworthy part for you to bee running away from your Subjects in a day of battell, upon whoſe Pikes you may come ſafe with your naked breaſt and welcome? Is it honourable for you to be flying on horſes, from thoſe that would eſteem it their greateſt honour, to beare you on their humble ſhoulders to your Chaire of Eſtate, and ſet you down upon a Cuſhion ſtuffed with their hearts? Is it your prudence to be inraged with your beſt friends, for adventuring their lives to reſcue you from your worſt enemies? Were I a King, pardon the ſuppoſall, I would hang that Subject by the head, that would not take me by the heels, and dragge me to my Court, when hee ſees mee ſhifting for life in the ruined Countrey, if nothing elſe would do it; And I would honour their very heeles, that would take me by the very head, and teach me, by all juſt meanes, to King it better, when they ſaw me un-Kinging my ſelf and kingdom: Do you not know Sir, that, as when your people are ſick of the kings-evill, God hath given you a gift to heale them? ſo when your ſelf are ſick of it, God hath given the Parliament a gift to heale you: Hath your Subjects love been ſo great to you, that you will ſpend it all, and leave your children little or none? Are you ſo exaſperated againſt wife *Scotland*, that you will make *England* your foole or foot-ſtoole? Is your fathers ſon grown more Orthodox, then his moſt Orthodox father, when hee told his Sonne, that a King was for a kingdome, and not a kingdom for a King? paralell to that of the Apoſtle; the husband is but by the wife, but the wife of the husband.

Is *Majeſtas Imperii* grown ſo kickiſh, that it cannot ſtand quyet with *Salus Populi*, unleſſe it be fettered? Are you well adviſed, in trampling your Subjects ſo under your feet, that they can finde no place to bee ſafe in, but over your head: Are you ſo inexorably offended with your Parliament, for ſuffering you to returne as you did, when you came into their houſe as you did, that you will bee avenged on all

whom

whom they represent? Will you follow your very worst Counsell so far as to provock your very best, to take better counsell than ever they did? If your Majesty be not Popish, as you professe, and I am very willing to beleeve, why doe you put the Parliament to resume the Sacrament of the Altar or Consubstantiations in saying, the King and Parliament, the King and Parliament? breaking your simple Subjects braines to understand such mysticall Parliament? I question much, whether they were not better speake plainer English, than such Latine as the Angels can hardly construe, and God happily loves not to parse; I can as well admit an ubiquitary King as another, if a King be abroad in any good affaire; but if a King bee at home, and will circumscribe himselfe at *Oxford*, and proscribe or discribe his Parliament at *Westminster*; if that Parliament will prescribe what they ought without such paradoxing, I should thinke God would subscribe a *Le Dieu Le veult*.

Is your *Advisers* such a *Suavamen* to you, that hath been such a *Gravamen* to Religion and Peace? Shall the chiefe bearing wombe of your kingdome, be ever so constituted, that it cannot bee delivered of its owne deliverance, in what pangs soever it be, without the wil of one man mid-wife, and such a man as will come and not come, but as hee list: nor bring a Parliament to bed of a well-begotten Liberty without an entire Subltidie? Doe not your Majesty being a Schollar, know that it was a trueth long before it was spoken, that *Mundus est unus ex unius*, that there is *Principium parum unum*; which unites the world and all that is in it; where that is broken, things fall asunder, that whatsoever is duable or triable, is fryable.

Is the *Militia* of your kingdome? such an orient flower of your Crowne, which all good Herbalists judge but a meere nettle, while it is in any one mans hand living? May not you as well challenge the absolute disposall of all the wealth of the kingdome as of all the strength of your kingdom. Can you put any difference? unlesse it bee this, that mens hearts and bones are within their skins, more proper and intrinsecall, their lands and cattell more externall: dare you not concredit the *Militia* with those to whom you may betrust your heart, better then your owne breast: Will they ever harme you with the *Militia*, that have no manner of *malitia* against you, but for the mis imploying the *militia* against them by the *malitia* of your ill Counsellours? What good will the *Militia* doe you when you have wasted the Realme of all the best *milites* it hath? May not your Majesty see through a paire of Spectacles, glazed with inch-board; that while you have your *Adisers* in one hand, and the *Militia* in the other, you have the necks of your Subjects under your feet, but not your heart in your owne hand? doe you not know that *malum est, posse malum*?

Hath Episcopacy been such a religious Jewell in your State, that you will sell all or most of your Coronets, Caps of honour, and blew

Garters, for six and twenty cloth Caps? and your Barons Cloaks, for so many Rockets, whereof usually twenty have had scarce good manners enough to keep the other six sweet? Is no Bishop no King, such an oraculous Truth, that you will pawne your Crowne and life upon it? if you will, God may make it true indeed on your part: Had you rather part withall, then lose a few superfluous tumors, to pare off your monstrousnesse? Will you be so covetous, as to get more then you ought, by losing more then you need? Have you not driven good Subjects enough abroad, but you will slaughter them that stay at home? Will you take such an ill course, that no prayers can fasten any good upon you? Is there not some worse root then all these, growing in your Spirit, bringing forth all this bitter fruit? against which you should take up Arms, rather than against your harmelesse Subjects? Do you not foresee, into what importable head-tearings and heart-searchings you will be ingulfed, when the Parliament shall give you a mate, though but a stale? Me thinks it should break your heart, to see such a one as I, presume so much upon your Clemency and too much upon your Majesty, which your self have so eclipsed by the interposall of your Selfe between your Selfe and your Selfe, that it hath not rayes enough left, to dazle downe the height of my affections to the awe of my Judgement.

Tres-Royall-Sir, I once againe beseech you, with teares dropping from my hoarry head, to cover your selfe as close as you may, with the best shield of goodnes you have: I have somewhat more to say, which may happilie trouble not your selfe, but your followers, more than what is already said. There lived in your Realme and Reigne two whom I may well tearme Prophets, both now in a better kingdome, whereof one foretold two thing concerning your Majesty, of these very proceedings, long before they began; which being done and past shall be buried in silence: the other made this prediction about the same time.

King Charles *will joyn Himselfe to bitter Griefe,*
Then joyn to God, and prove a Godly Chiefe.

His words were in prose these, King *Charles* will come into fetters, meaning strong afflictions, and then prove as good a King, as such a good King of *Israel*, whom he then named, but I need not: he was as inwardly acquainted with the minde of God, as servant and frequent a Beadsman for your welfare, and had as religious Opticks of State, as any man I know: foure other Predictions he made, full as improbable as this: whereof three are punctuallie performed. A good Christian being sometime in conflicts of Conscience, hurried with long tentations, used this speech to my selfe, I am now resolved to be quiet, for I plainly see, God will save me whether I will or no: If your Majesty would be pleased to think so in your heart, and say so

with

With your mouth, all the good Subjects you have, would say, *Amen*, till the heavens rang, and I hope you have few so bad, but would say, *So be it.*

Much lamented Sir, If you will please to retire your selfe to your Closet, wither you may most safelie come, and make your peace with God, for the vast heritage of sinne your Intombed father left upon your score, the dreadfull Imprecation he poured upon the heads of his tender posteritie in *Sommersets & Overburyes* Case, published in Starchamber by his command; your owne sinfull marriage, the sophistication of Religion and Policie in your time, the luxury of your Court and Country, your connivence with the Irish butcheries, your forgetfull breaches upon the Parliament, your compliance with Popish Doegs, with what else your Conscience shall suggest: and give us, your guilty Subjects example to do the like, who have held pace and proportion with you in our evill wayes: we will help you by Gods assistance, to poure out rivers of teares, to wash away the streams of blood, which have been shed for these heavie accounts: we will also help you, God helping us, to beleeve, that there is hope in *Israel* for these things, and Balme enough in his *Gilead* to heale all the broken bones of your three Kingdoms, and to redouble your honour and our peace: His Arme is infinite, to an infinite power all things are equally facible to an infinite mercie, all sinnes equally pardonable. The Lord worke these things in us and for us, for his compassions sake in Jesus Christ.

Sir you may now please to discover your selfe where you please; I trust I have not indangered you: I presume your Bare-guard will keep far enough from you, what ever I have said: bee it so, I have discharged my duty, let them look to their's. If my tongue should reach your eares, which I little hope for; Let it be once said, the great King of great *Britain*, took advise of a simple Cobler, yet such a Cobler, as will not exchange either his blood or his pride, with any Shoo-maker or Tanner in your Realm, nor with any of your late Bishops which have flattered you thus in peeces: I would not speak thus in the eats of the world, through the mouth of the Presse for all the plunder your plunderers have pillaged; were it not somewhat to abate your Royall indignation toward a loyall Subject, a Subject whose heart hath been long carbonadoed, *der veniam vatis*, in flames of affection towards you. Your Majesty know or may know, time was, when I did; or would have done you a better peece of service, than all your Troopes and Regiments are now doing. Should I hear any Gentleman that follow you, of my yeares, say he loves you better than I, if it were lawfull, I would swear by my sword, he said more than his sword would make good.

Gracious Sir, Vouchsafe to pardon me my no other sin, but my long Idolatry towards you, and I will pardon you your treason against me,

even me, by committing treason against your self my Lord and King; and your murther in murthering me, even me, by murthering my dear fellow-Subjects, bone of my bone, and flesh of my flesh, and of yours also. If you will not pardon me, I will pardon my self, dwell in my own cloaths as long as I can, and make as good a shift for my proportion, as he that hath a lighter pair of heels: And when you have done what you please and what you can, I am resolved to be,

As loyall a Subject to your Majesty when I have never a head on my shoulders, as you a Royall King to me, when you have your three Crownes on your head.

Theod: de la Guard.

I Would my skill would serve me also, as well as my heart, to translate Prince *Rupert*, for his Queen-mothers sake, *Eliz*: a second. Mismean me not. I have had him in myne arms when he was younger, I wish I had him there now: if I mistake not he promised then to bee a good Prince, but I doubt he hath forgot it: if I thought he would not bee angry with mee, I would pray hard to his Maker, to make him a right Round-head, a wise-hearted Palatine, a thankfull man to the English; to forgive all his sinnes, and at length to save his soule, notwithstanding all his God-damne mee's: yet I may do him wrong, I am not certain hee useth that oath; I wish no man else would; I dare say the Devills dare not. I thank God I have lived in a Colony of many thousand English almost these twelve yeares, am held a very sociable man; yet I may considerately say, I never heard but one Oath sworn, nor never saw one man drunk, nor ever heard of three women Adulteresses, in all this time, that I can call to minde: If these sinnes bee amongst us privily, the Lord heale us, I would not bee understood to boast of our innocency; there is no cause I should, our hearts may be bad enough, and our lives much better. But to follow my businesse.

Prosecutions of Warres between a King and his Parliament, are the direfull dilacerations of the world, the cruell Catastrophes of States, dreadfull to speak of; they are *nefanda & n'agenda:* I know no grounds can bee given of them but two: Either upon reason founded upon some surmisall of Treason, which my reason cannot reach: I could never conceive why a rationall King should commit Treason against a reasonable Parliament; or how a faithfull Parliament against their lawfull King: the most I can imagine, is a misprision of Treason, upon a misprision of Reason. He that knowes not the spirit of his King, is an Atheist. Our King is not *Charles le simple* sometime of *France:* he understands not our King that understands him not to bee understanding. The Parliament is supposed Omniscient: because under God they

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are Omnipotent: if a Parliament have not as much knowledge and all other vertues, as all the Kingdom beside, the are no good Abridgement of the Common-wealth. I believe Remonstrances have demonstrated enough concerning this point of Reason, to give satisfaction to such as satisfaction will satisfie. Or upon Will.

The Will of a King is very numinous; it hath a kinde of vast universality in it, it is many times greater then the Will of his whole kingdom, stifned with ill Counsell and ill Presidents: if it be not a foot and half lesser than the Will of his Councell, and three foot lesser that the Will of his Parliament it is too big. I think it were well for a King if hee had no will at all, but were all reason. What if he commmitted his morall will to Divines; that were no Bishops? his Politicall, to his Parliament, and a Councell chosen by Parliament? that if ever it miscarry, they may blame themselves most, and him least. I scarce know any King that hath such advantage as ours; his three kingdomes ly so distinct and entire, that if hee please, hee might keep them like three gardens without a weed, if he would let God keep his will, without wilfulnesse and rashnesse.

I have observed men to have two kindes of Wills, a Free-hold will, such as men hold in *Capite* of themselves; or a Copy-hold will, held at the will of other Lords or Ladies. I have read almost all the Common Law of *England*, and some Statutes; yet I never read, that the Parliament held their will in such a *Capite*: their Tenure is *Knight-service*, and good *Knight-service* too, or else they are to blame. And I am sure, a King cannot hold by Copy, at the will of other Lords; the Law calls that *base tenure*, inconsistent with Royalty; much more base is it, to hold at the will of Ladies: Apron-string *tenure* is very weak, tyed but of a slipping knot, which a childe may undoe, much more a King. It stands not with our Queens honour to wear an Apron, much lesse her Husband, in the strings; that were to insnare both him and her self in many unsafeties. I never heard our King was Effeminate: to be a little Uxorious personally, is a vertuous vice in Oeconomicks; but Royally, a vitious vertue in Politicks. To speak English, Bookes and tongues tell us, the errour of these wars on our Kings part, proceeds from ill Counsellers. Ill Counsellers are very ill Gamesters; if they see their own stake a loosing, they will play away King, Queen, Bishops, Knights, Rooks, Pawnes, and all, before they will turn up the board: they that play for lusts, will play away themselves, and not leave themselves so much as a heart to repent; and then there is no Market left, but Hell; if the case bee thus, it is to no end to look for any end, till one side make an end of the other.

They that at stake their Crownes and Honours set,
Play lasting games, if Lust or Guilt do bet.

Cessation.

If God would vouchsafe to give his Majesties Religion and Reason,

power to fling his wills head over the Wall, in matter of Composition, and his Subjects strength to throw their lusts after it; Armes would be soon laid down, and Peace soon taken up. They that are not at peace with God, are not at peace with themselves, what ever they think; and they that are not at peace with themselves, cannot bee at peace with others, if occasion provokes, be their natures never so good.

So far as I can conjecture, the chief impediment to a generall and mutuall Cessation of Armes, is, a despair of mutuall and generall forgivenesse. If ever *England*, had need of a generall Jubile in Heaven and Earth, it is now. Our King and Parliament have been at great strife, who should obtain most Justice: if they would now strive, who should shew most mercy, it would bear well throughout the world. Here also my speech must bee twofold and blind fold. It is now nine Moneths and more since the last credible Newes was acted: it is possible by this, the Parliament may be at the Kings mercy: Did I say a Kings mercy, what can I say more? no man on earth, can shew more mercy than a King, nor shall need more, when he comes to give an Account of his kingdom: Nor did ever any Parliament merit more mercy than this, for they never sinned, that I know, I mean agaynst the Common and Statute Law of *England*: it is pity they who have given so many generall pardons, should want one now. If our King hath lost his way, and thereby learned to look to his path better hereafter, and taught many Successors to King it right for many ages; Me thinks it should impetrate a Royall Redintegration, upon a Royall acknowledgement and ingagement. But how should an erring King trust a provoked Parliament? Surely He may trust God safe enough, who will never trust this State more with a good King, that will do ill to a King that is turned so good. Me thinks those passages of Scripture, *Esa.* 43. 24, 25. *Chap.* 57. 17, 18. The strange illation, *Hos.* 2. 13, 14. should melt a heart of steell into floods of mercy.

For others, were my head, one of the heads which first gave the King Counsell to take up these Armes, or to persist in them, when at any time he would have disbanded, I would give that head to the Kingdome, whether they would or no; if they would not cut it off, I would cut it off my selfe, and tender it at the Parliament doore, upon condition that all other heads might stand, which stand upon penitent hearts, and will doe better on than off; then I would carry it to *London Bridge*, and charge my tongue to teach all tongues, to pronounce Parliament right hereafter. When a Kingdome is broken in the neck joynt, in my poore policie, ropes and hatchets are not the kindliest instruments to set it: Next to the spilling of the blood of Christ for sin, the sparing of the blood of sinners, where it may be as well spared as spilt, is the best way of expiation. It is no rare thing for Subjects to follow a leading King, if hee will take his truncheon in his hand, it must bee expected many will put their swords in their

Belts.

Belie. Sins that rise out of mistake of judgement, are not so sinfull as those of malice ordinarily, and when multitudes sin, multitudes of mercie are the best Anodines.

---gratis gratis data, gratissima.

Grace will dissolve, but rigour hardens guilt:
Break not with Steely blowes, what oyle should melt.
In Breaches integrant, 'twixt Principalls of Estate,
Due Justice may suppresse, but love reintegrate.

Whosoever be pardoned, I pray let not *Britonicus* scape, I meane a pardon. I take him to be a very well deserving Gentleman: Out of my entire respect to him, I shall presume to give him halfe a dozen hitches of advise.

I intreat him to consider that our King is not onely a man, but a King in affliction, Kings afflictions are beyond Subjects apprehensions; a Crown may happily ake as much as a whole Commonwealth.

I desire him also to conceal himselfe as deeply as he can, if hee cannot get a speciall pardon, to weare a Laticat about his neck, or let him lie close under the Philosophers stone, I'le warrant him for ever being found.

If he be discovered, I counsell him to get his head set on faster than our *New-England* Taylors use to set on Buttons: Kings, and Kings Childrens memories are as keen as their Subjects wits.

If he feares any such thing, that he would come over to us, to help recruite our pumpkin blasted braines: we will promise to maintaine him so long as he lives, if he will promise to live no longer then wee maintain him.

If he should be discovered and his head chance to be cut off against his will, I earnestly beseech him to bequeath the his wits to us, and mine in Fee-simple, for we want them, and cannot live by our hands in this Country.

Lastly, I intreat him to keep his purse, I give him my counsell *gratis* confessing him to be more then my match, and that I am very loath to fall into his hands.

Prosecution.

If Reformation, Composition, Cessation, can finde no admittance, these must and will be Prosecution: to which I would also speak briefely and indifferently still to both sides; and first to that, which I had rather call Royalists then Cavaliers; who if I mistake not, fight against the Truth.

Foolish cowrdly man (I pray patience, for I speak nothing but the pulse of my owne heart) dreads and hates nothing in heaven or earth

so much as Trueth: it is not God, nor Law, nor sin, nor death, nor hell, that he feares, but only because he feares there is Truth in them: Could he de-truth them all, he would defie them all: Let Perdition it selfe come upon him with deadly threats, fiery Swords, displayed vengeance, he cares not: Let Salvation come cap in hand, with naked Reason, harmeles Religion, fawny embracements, hee will either flye or dye, than entertaine it: come Truth in what shape it will, hee will reject it: & when he can beat it off with most steely prowesse, he thinks himselfe the bravest man; when in truth it is nothing but exsanguine feeble exility of spirit. Thy heart saith the Prophet, *Ezek.16* 30. is weak like the heart of an imperious whorish woman: a man would thinke, the heart of an imperious whoore, were the very pummel of *Scanderbegs* Sword; alas thee is hen hearted, she dares not looke Truth in the face; if she dared, she would neither be whorish nor imperious, nor weake. He shewes more true fortitude, that prayes quarter of the least Truth, at a miles distance, than he that breaks through and hewes down the most Thebean Phalaux that ever field bare. *Paul* expresst more true valour, in saying, I can doe nothing against the Truth, than *Goliah*, in defying the whole hoste of *Israel*.

Courageous Gentlemen, Yee that will stab him that gives you the lye; take heed yee spend not your bloods, limbs and soules, in fighting for some untruth: and yee that will fling out the gantlet to him that calls you Coward, dishonour not yourselves with such Cowardise, as to fight against Truth, meerely for feare of it. A thousand pities it is, such gallant Spirits should spend their lives, honours, heritages and sweet relations in any Wars, where, for ought many of them know, some false mistake commands in Chiefe.

Honoured Countreymen, be intreated to love Trueth, if it loves not you againe, and repaires not all your losses, then install some untruth in its roome for your Generall. If you will needs warbe perswaded to conceive lawfully, wisely and stedfastly, against all Errours in Divinity and Policy: they are the cursed Counter-mures, dropt Portcullises, scowring Angi-ports, sulphurious Granado's, laden murtherers, peevish Gulthropes, and rascall desparadoes, which the Prince of lyes imployes with all his skill and malice, to maintaine the walls and gates of his kingdome, when Truth would enter in with grace and peace to save forlorn sinners, and distressed Commonwealths; witnesse the present deplorable estate of sundry States in Europe.

Give me leave to speak a word more; it is but this, Ye will finde it a far easier field, to wage warre against all the Armies that ever were or will bee on Earth, and all the Angels of Heaven, than to take up Arms against any truth of God: It hath more Counsell and strength than all the world besides, and will certainly either gaine, or ruine, convert or subvert every man that opposes it. I hope ingennous men

will

will rather take advice, then offence at what I have ſaid: I had rather pleaſe ten, than grieve one intelligent man.

If this ſide be reſolute, I turn me to the other.

Go on brave Engliſhmen, in the name of God, go on proſperouſly, becauſe of Truth and Righteouſnes: Ye that have the cauſe of Religion, the life of your Kingdome and of all the good that is in it in your hands: Go on undauntedly. As you are Called and Choſen, ſo be faithfull: Ye fight the battells of the Lord, be neither deſidious nor perfidious: You ſerve the King of Kings, who ſtiles you his heavenly Regiments: Conſider well, what impregnable fighting it is in Heaven, where the Lord of Hoſts is your Generall, his Angells, your Colonells, the Stars, your fellow-ſouldiers, his Saints, your Oratours, his Promiſes, your victuallers, his Truth, your Trenches; where Drums are Harps, Trumpets joyfull ſounds; your Enſignes, Chriſts Banners, where your weapons and armour, are ſpirituall, therefore irreſiſtable, therefore impiereable; where Sun and wind cannot diſadvantage you, you are above them, where hell it ſelf cannot hurt you, where your ſwords are furbuſhed and ſharpned, by him that made their metall, where your wounds, are bound up with the oyle of a good Cauſe, where your blood runnes into the veynes of Chriſt, where ſudden death is preſent martyrdome and life; your funeralls reſurrections; your honour, gloly; where your widows and babes are received into perpetuall penſions; your names liſted among *Davids* Worthies; where your greateſt loſſes are greateſt gaines; and where you leave the troubles of warre, to lye down in downy beds of eternall reſt.

What good will it do you, dear Countrey-men, to live without lives, to enjoy *England* without the God of *England*, your Kingdom without a Parliament, your Parliament without power, your Liberties without ſtability, your Lawes without Juſtice, your honours without vertue, your beings without tranquility, your wives without honeſty, your children without morality, your ſervants without civility, your lands without propriety, your goods without immunity, the Goſpell without ſalvation, your Churches without Miniſtery, your Miniſters without piety, and all you have or can have, with more teares and bitterneſſe of heart, than all you have and ſhall have will ſweetteen or wipe away?

Goe on therefore Renowned Gentlemen, fall on reſolvedlie, till your hands cleave to your ſwords, your ſwords to your enemies hearts, your hearts to Victory, your victories to triumphs to the everlaſting praiſe of him that hath given you Spirits to offer your ſelves willingly, and to jeopard your lives in high perills, for his Name and ſervice ſake.

And we your Brethren, though we neceſſarily abide beyond *Jordan*, and remain on the American Sea-coaſts, will ſed up Armies of prayers to the Throne of Grace, that the God of power and goodneſſe,

would incourage your hearts, cover your heads, strengthen your arms pardon your sins, save your soules, and blesse your families, in the day of Battell. We will also pray, that the same Lord of Hoasts, would discover the Counsells, defeat the Enterprizes, deride the hopes, disdain the insolencies, and wound the harie scalpes of your obstinate Enemies, and yet pardon all that are unwillingly misled. Wee will likewise help you beleeve that God will be seene on the Mount; that it is all one with him, to save by many or few, and that hee doth but humble and try you for the present, that he may doe you good at the latter end. All which he bring to passe who is able to do exceeding abundanty, above all we can aske or thinke, for his Truth and mercy sake in Jesus Christ. *Amen, Amen.*

A Word of *IRELAND.*

Not of the Nation universally, nor of any man in it, that hath so much as one haire of Christianity or Humanity growing on his head or beard, but onely of the truculent Cut-throats, and such as shall take up Armes in their Defence.

THese *Irish* anciently called *Antropophagi*, man-eaters: Have a Tradition among them, That when the Devill shewed our Saviour all the kingdomes of the Earth and their glory, that he would not shew him *Ireland*, but reserved it for himselfe: it is probably true, for he hath keept it ever since for his own peculiar; the old Fox forefaw it would ecclipse the glory of all the rest: he thought it wisedom to keep it for a Boggards for himself, and all his unclean spirits imployed in this Hemisphere, and the people, to do his Sonne and Heire, I mean the Pope, that service for which *Lewis* the eleventh keept his Barber *Oliver*, which makes them so blood-thirsty. They are the very Offall of men, Dregges of Mankinde, Reproach of Christendome, the Bots that crawle on the Beasts taile, I wonder *Rome* it selfe is not ashamed of them.

I begge upon my hands and knees, that the Expedition against them may be undertaken while the hearts & hands of our Souldiery are hot to whom I will be bold to say briefly: Happy is he that shall reward them as they have served us, and Cursed be he that shall do that work of the Lord negligently, Cursed be he that holdeth back his Sword from blood: yea, Cursed bee hee that maketh not his Sword starke drunk with *Irish* blood, that doth not recompence them double for their hellish treachery to the *English*, that maketh them not heaps upon

heaps

heaps, and their Country a dwelling place for Dragons, an Astonishment to Nations: Let not that eye look for pity, nor that hand to be spared, that pities or spares them, and let him be accursed, that curseth not them bitterlie.

ERRATA AT NON CORRIGENDA.

NOW I come to rubbe over my work, I finde five or six things like faults, which would be mended or Commended, I know not well which.

1. For *Levity*, read *Lepidity*,——and that a very little, and that verie necessarie, if not unavoydable.

Miſce ſtultitiam Conſilijs brevem.
—— Dulce eſt deſipere in loco. Horat.

To speak to light heads with heavie words, were to break their necks, to cloath Summer matter, with Winter Rugge, would make the Reader sweat. It is musick to me, to heare everie Dity speak its spirit in its apt tune: every breast, to sing its proper part, and every creature, to expresse it self in its naturall note: should I hear a Mouse roare like a Beare, a Cat lough like an Oxe, or a Horse whistle like a Red-breast, it would scare me.

The world's a well ſtrung fidle, man's tongue the quill,
That fills the world with fumble for want of ſkill,
When things and words in tun and ton do meet,
The univerſall ſong goes ſmoth and ſweet.

2. For *audacity*, read *veracity*, or *verum Gallice non libenter audis.* Martiall Flattery never doth well; but when it is whiſpered through a paire of liſping teeth; Truth best, when it is spoken out, through a paire of open lips. Ye make such a noise there, with Drums and Trumpets, that if I should not speak loud, yee could not heare me: Ye talke one to another with whole Culvering and Canon; give us leave to talk Squibs and Pistoletto's charged with nothing but powder of Love and shot of Reason; if you will cut such deep gashes in one anothers flesh, we must sow them up with deep stiches, else ye may bleed to death; yee were better let us, your tender Countrey-men doe it, than forraigne

Surgeons, who will handle you more cruelly, and take no other pay, but your lives and Lands.

——————*Aſpice vultus,*
Ecce meos, utinamque oculos in pectore poſſes Ovid.
Inſerere: & patrias intus deprendere Curas. (Phœb.

He that to tall men ſpeakes, muſt lift up his head,
And when h'hath done muſt ſet it where hee did:
He that to proud men talks, muſt put on pride;
And when h'hath done, 'tis good to lay't aſide.

3 For, *Yes, but you ſpeak at three thouſand miles diſtance, which every Coward dare doe,* read *if my heart deceives me not, I wold ſpeak thus, in the preſence Cham'er or Houſe of Commons*; hoping *Homer* will ſpeak a good word for mee.

Θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
Ἔργοισιν.——————

Omnibus in rebus potior vir fortis & audax,
Sit licet hoſpes, & è longuinquis venerit oris,

When Kings are loſt, and Subjects caſt away,
A faithfull heart ſhould ſpeak what tongue can ſay:
It skills not where this faithfull heart doth dwell,
His faithfull dealing ſhould be taken well.

4. For *affected termes*, read, *I hope not*——— If I affect termes, it is my feeblenes; friends that know me, thinke I doe not: I confeſſe, I ſee I have here and there taken a few finiſh ſtitches, which may haply pleaſe a few velvet eares; but I cannot now well pull them out, unles I ſhould ſeame-rend all. It ſeemes it is in faſhion with you to ſugar your papers, and dapple your ſpeeches, with new quodled words. Ermins in Miniſer is every mans Coat: Yet wee heare ſome are raking in old muſty charnell-books, for old mouldy monoſyllables; I wiſh they were all baniſht to *Monmouthſhire*, to returne when they had more wit.

Multa renaſcentur quæ jam cecidere, cadentque
Quæ nunc ſunt in honore vocabula, ſi volet uſus. Hor.

I honour them with my heart, that can expreſſe more than ordinary matter in ordinary words: it is a pleaſing eloquence, them more, that ſtudy wiſely and ſoberlie to inhance their native language; them moſt of all, that eſteeme the late ſignificant ſpeech; the third great bleſſing of the Land; it being ſo enriched, that a man may ſpeake many tongues in his mothers mouth; and an unplandiſh Ruſticke, more in one word than himſelfe and all the Pariſh underſtands. Affected termes are unaffecting things to ſolid hearers; yet I hold him prudent,

that

that in theſe faſtidious times, will help diſedged appetite with convenient condiments, bangled eares, with pretty quicke pluckes. I ſpeake the rather becauſe, not long ſince, I met with a booke, the beſt to mee I ever ſaw, but the Bible; yet under favour, it was ſomewhat underclad, eſpecially by him who can both excogitate and expreſſe what he undertakes, as well as any man I know.

The world is growne ſo fine in words and wit,
That pens muſt now Sir Edward Nich'las *it.*
He that much matter ſpeaks, ſpeaks nere a whit,
If's tongue doth not carreert above his wit.

5, For, *You verſe it ſimply, what need have we of your thin Poetrie*; read, I confeſſe I wonder at it me ſelf, that I ſhould turne Poet: I can impute it to nothing, but to the flatuouſneſſe of our diet: they are but ſudden raptures ſoone up, ſoon downe.

--*Deductum dicere Carmen*, is highly commended by *Macrobius.* *Virgil* himſelfe ſaid,

Agreſtem tenui meditabor arundine muſam.
Poetry's a gift wherein but few excell;
He doth very ill, that doth not paſſing well.
But he doth paſſing well, that doth his beſt,
And he doth beſt, that paſſeth all the reſt.

6. For *tedeouſneſſe*, read, *I am ſorry for it*——Wee have a ſtrong weakneſſe in N. E. that when we are ſpeaking, we know not how to conclude; we make many ends, before we make an end: the fault is in the Climate; we cannot help it though we can, which is the Arch infirmity in all morality: We are ſo near the Weſt pole, that our Longitudes are as long, as any wiſe man would wiſh, and ſomewhat longer. I ſcarce know any Adage more gratefull, than *Gratæ brevitas.*

Verba confer maximè ad compendium. Plaut.

Coblers will mend, but ſome will never mend,
But end, and end, and end, and never end.
A well-girt hour gives every man content;
Six ribs of beef, are worth ſix weeks of Lent.

For, *all my other faults, which may be more and greater than I ſee*, read *I am heartily ſorry for them*, before I know them, leſt I ſhould forget it after; and humbly crave pardon at adventure, having nothing, that I can think of, to plead but this,

Quiſquis inops peccat, minor eſt reus. Petron:
Poor Coblers well may faults it now and then,
They'r ever mending faults for other men:

This bungling Cobler would be soundly paid?

So farewell England *old,*
If evill times ensue;
Let good men come to us,
We'l welcome them to New.

And farewell loving Friends,
If happy dayes ensue;
You'l have some Guests from hence,
Pray welcome us to you.
And farewell simple world,
If thou'lt thy Cranium mend,
There is my Last and All,
And a Shoem-Akers
End.

Let me drive in half a dozen plaine honest Country Hobnailes, such as the Martyres were wont to weare, to make my worke hold the surer, and I have done.

1. *THere, lives cannot be good,*
There, Faith cannot be sure,
Where Truth cannot be quiet,
Nor Ordinances pure.

2. *No King can King it right,*
Nor rightly sway his Rod;
Who truely loves not Christ,
And truely fears not God.

3. *He cannot rule a Land,*
As Lands should ruled been,
That lets himselfe be rul'd
By a ruling Romane Queen.

4. *No earthly man can be*
True Subject to this state;
Who makes the Pope his Christ,
An Heretique his Mate.

5. *There Peace will goe to War,*
And silence make a noise:
Where upper things will not
With nether equipoyse.

6. *The upper world shall Rule,*
While Stars will run their race;
The nether world obey,
While people keep their place.

The Clench

IF any of these come out
So long's the world do last:
Then credit not a word
Of what is said and past.

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